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History *of* Bishop Hill

1846—1946

A Story of Swedish Pioneers

ROBERT P. HOWARD
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CITY-COUNTY STATE MAP

SIZE 8½ X 11

The image is a historical map of the state of Illinois, showing its county boundaries and names. The map is densely packed with county names such as Kankakee, Will, DuPage, Cook, Lake, McHenry, Boone, Winnebago, Ogle, Stephenson, Carroll, Clinton, Jackson, Morgan, Cass, Scott, Jersey, Greene, Macoupin, Madison, St. Clair, Jefferson, Monroe, Randolph, Franklin, St. Louis, and many more. Major cities like Chicago, Springfield, and St. Louis are also marked. The map uses a grid system for labeling, with letters A through Z and numbers 1 through 98 indicating specific locations within each county.

100 YEARS

A History of Bishop Hill, Illinois



ALSO BIOGRAPHICAL SKETCHES OF MANY
EARLY SWEDISH PIONEERS IN ILLINOIS



ILLUSTRATED

*Collected and Compiled
By Theo. J. Anderson
Chicago, Illinois*

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In loving memory of
my wife Martha



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P R E F A C E

The Bishop Hill colony will always occupy a prominent place in any history of the State of Illinois.

It was founded when Chicago was but an overgrown village, and when there was not a single city worthy of the name in the state.

It brought 1,100 able-bodied immigrants into the county of Henry when the entire population of the county was only four times that number.

It started that mighty tide of Swedish immigration which has flooded the State of Illinois and the entire north west with prosperous Swedish homesteads and flourishing villages.

One of the principal tenets of their religion was that all things should be in common so that no poor should go unprovided for and none suffer from lack of means.

The memory of the Bishop Hill colony cannot die for it is part of the pioneer history of a great and flourishing state, and it is cherished in the hearts of the descendants of the pioneers who are to be found scattered throughout the length and breadth of the United States. The correct conduct of these people, the purity of their lives, and their industry soon won respect of their immediate neighbors.

Yet they suffered greatly from the strange climate and exposure of those earlier years. During the cholera scourge of 1849 men would go to their work in the morning in good health and be dead before sun down. Yet during these years of poverty, sickness, and death, they exhibited a fortitude almost unequalled in the history of Illinois settlements.

A stranger visiting Bishop Hill today, for the first time would be aware of its exotic origin with one glance at its architectures. No such buildings were ever erected by Yankees or Hoosier settlers. It is strikingly foreign with touches of craftsmanship by which the older countries mark the work of their hands. The community house known as the, "Big Brick" perhaps the most novel and arresting of the buildings where almost *the entire colony lived, was destroyed by fire in 1928.

What a pity there was no commission to preserve such things in this great state.

The purpose of this book, the publication of which is a part of the Bishop Hill centennial celebration (September 23, 1946), is to recall the roles played by the Swedes as American pioneers and citizens.

Some of the material has long been known in a general way, but it has been widely scattered and often of an indiscriminate character.

My collection of these articles have been written by the best of authorities of many years ago, and the coming generation will appreciate this volume and preserve it as a sacred treasure from the facts that it contains much that would never find its way into public records.

The Bishop Hill colony built mills, erected manufactories, and put thousands of acres of virgin soil under cultivation. It engaged in banking and its history connects itself with that of early railroading in the state.

Yet, the Bishop Hill was primarily a religious society.

What they sought in the new world, was not wealth, but freedom to worship God, after their own manner.

They held views that were repugnant to the state church of Sweden.

It was the realization of these views, which they sought in the New World. If the character of these views as well as of the results of the experiment the reader of the book will be able to judge for himself. It might appear strange that in spite of it's general interest, no attempt has been made to present a complete history of the colony.

Since each part is intended to be a unit by itself and written long ago, mistakes are bound to creep in, I hope they are few and minor ones.

I hereby wish to express my appreciation to Mr. and Mrs. Jonas Bergren, Mrs. John Oberg, Mr. Albert Krans, Albert B. Anderson, Mrs. Axel Sholeen, Mr. R. Spets, and many other citizens of Bishop Hill and Galva who have so kindly assisted me with material to make this book possible.

Theo. J. Anderson.

Chicago, Ill., 1946.

Bishop Hill

This community was started
When some Swedish pioneers
Sought the right to worship
Without interference from their peers.

But when they crossed the broad Atlantic
It was a grueling test;
Some couldn't stand the hardships
And so were laid to rest.

And when they landed on these shores
Their trip had just begun;
For many miles yet lay ahead
Before their trip was done.

The last part of the journey
Was made by wagon train;
They found the site they'd sought for
So the trip was not in vain.

But the winter caught them early
With no shelters yet complete;
Many couldn't stand the winter
For they hadn't much to eat.

They suffered hardships and privation
And the cholera took its toll,
And the graves were large and many
As their Maker called the roll.

Next year the things got better
And they began to live;
They built their church of worship
A place their thanks to give.

Men and women worked alike
To burn the brick and lime,
To build the large brick buildings
That have stood the test of time.

They worked in fields, at skills and crafts,
To build the future town;
They all worked hard together
No one—should wear a crown.

The work they did was all done well
The clock still strikes the hour;
The colonists have long since passed
But they left the state a dower.

And as we look about us
We see that heritage of will,
In the little town we live in
That they called Bishop Hill.

—Albert B. Anderson,

Bishop Hill, Illinois

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Bishop Hill Colony

Published by

THEO. G. ANDERSON

3216 N. Kenmore Avenue, Chicago 13, Ill.

PART I

The Story of Bishop Hill

1905



Philip J. Stoneberg

Bishop Hill History

Weller township is on the southern frontier. Its history is largely absorbed in the history of the Bishop Hill colony. It was to the great central mound that the religious refugees from Scandinavia came. This is the most remarkable historical event in Henry county, and duly is granted its full measure of importance elsewhere.

Sam and Neely Withrow were the first settlers in Weller. They settled at the east end of Red Oak Grove in 1836. Other members of the populous Clan of Withrow had forged on north to Rock River. They had come from White county, Illinois, the same county the Clan of Hanna emigrated from. Soon the Red Oakers became dissatisfied, and concluded to follow on to Rock River. The men members of the family over here in Phenix, including our old friend "J. Wes." Withrow, took wagons to Red Oak to help in the moving. The women were left alone in the cabin on Rock River. In the night a lot of prowling buck Indians came along and wanted to sleep by the fire in the cabin. The frightened women naturally refused. They heard several shots fired in the night; but were not disturbed. Goodness, they were glad when it was morning! What a royal old friend the Sun is, anyhow!

The Withrow came and went in 1836. It is said that one piece of land was held by James Withrow, who, dying in 1839, his estate was the first probated in the county.

Weller settled up about the middle of the century. There was little civilization till the half-way mark of the late century had been reached. Settlers, however, came in the '40's. Among these, John T. Piatt is reported as arriving in 1840. Nearly all the settlers were Swedes, as may be inferred from the names: Jonas Berglund, Lars Anderson, John Bjork, Peter O. Bloomberg, Jonas Elblow, John P. Chaiser, Lars Ericsen, Lars Forsberg, John H. Grammer. (Grammar was born in Germany, and came to Henry county in 1847. William Grammar came in 1843.) Came also Hans M. Hollander, Jacob Jacobson and wife, (the latter came trudging across the hills afoot); John

E. Lindbeek, Olof Moline, Wm. L. Newman, Hans Nostrum, Erie Olson, Jonas Olson, Olof Olson, Henry Poppy, J. E. Stoneberg, Olof Stoneberg, Andrew Stoneberg, Swan Swanson, Peter Wexell, Peter Wickblom, all these in the decade from 1840 to 1850. They have founded great houses and estates, and were industrious pioneers. They built the foundations of a healthy township where the people, when asked about their health, need not murmur "pretty well." They can look proudly the landscape o'er, and truthfully respond "Pretty Weller."

We now sidestep and let Mr. Philip J. Stoneberg tell his interesting story of Weller township, of Nekoma, and the absorbing tale of Bishop Hill:

Weller Township

As far back as October 28, 1817, William Barrows patented, by military warrant, the southeast quarter of section five in Weller township, this patent was signed by James Monroe, president of the United States. Henry county being a part of Madison county then, the patent was recorded at the county seat, Edwardsville. Subsequently other tracts were patented by military warrants in this township.

The first settler in Weller township is said to have been James Withrow, who located at the east end of Red Oak Grove in 1836, and died on his farm in 1839, his estate being the first probated in the county.

Among the earliest settlers was John Piatt who with his family moved from Henderson Grove to this country in 1840, there being but one house within twenty miles southeast of his home. They located at the north end of Red Oak Grove.

The Piatt family lived six years in a log house before they built a frame house. They had many discouragements at first, but the woods abounded in fruit, sugar, molasses, and vinegar, and put up meat by the barrel.

The first two years they were almost alone in the grove, there being but two other families. William Piatt, John's father, and Hiram Broderick.

In a few years several settlers had arrived. Several came from Germany, among them being Herman G. Hier, who reached this country in 1844 and presently located in the northern part

of Weller township, a few miles to the northeast of Red Oak Grove. These Germans appropriated land due west of Hier's, resulting in a long string of farms, being called by the Red Oak inhabitants, "Stringtown."

Early settlers made their appearance in the south end of Red Oak Grove, the first however, apparently making their home in Clover township.

In 1848 Thomas Maxwell settled in the north end of the grove. He and John Piatt had several implements in common. According to Maxwell's sons, John and Reuben, Maxwell and Piatt bought the first McCormick reaper in Henry county in 1850, the agent being Henry G. Little. It was necessary to go to Henry to bring it home. With this machine, work for the Bishop Hill colony was done a few seasons. Four good horses did the pulling.

These two pioneers likewise owned a threshing machine, which was the first in the township. This was a separator, and so was a great advance on the old threshing contrivances, which did not separate the grain from the chaff.

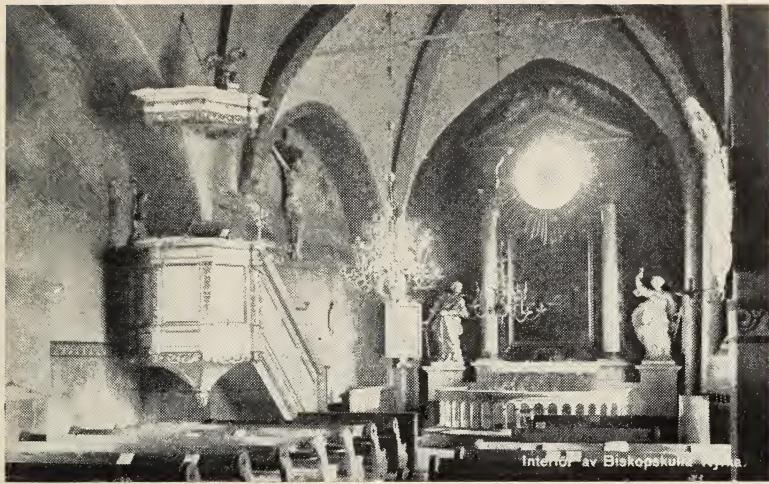
Maxwell and Piatt also are said to have owned the first corn planter in the county. It was made by George W. Brown, the pioneer implement maker of Galesburg.

When township organization took the place of the old county organization, John Piatt was one of the three commissioners who named the townships. Piatt's own township was named Weller in honor of a friend of Piatt's back in Ohio.

Nekoma

In 1854 there was strong talk about building "the American Central Railroad," or "the Great American Air Line," as it was also called. This road was to run west from Galva and so the Bishop Hill colonists obtained the concession of a depot on the present site of Nekoma. A few houses were built and a postoffice instituted.

But the proposed railroad did not materialize as was expected, and Nekoma began to sink into oblivion. Ten or twelve years, however, after the railroad had been graded, the Chicago, Burlington & Quincy Railroad, bought that part which was



Interior—Biskopskulla Church, Uppland, Sweden



On this ground stood the house where Eric Janson was born, December, 1808. Biskopskulla Church in the left background.



Österunda Church, Vestmanland,
Sweden



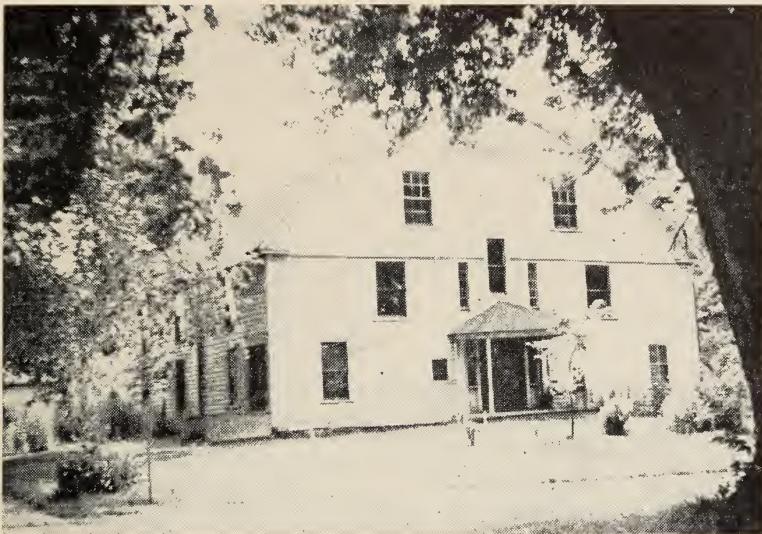
Biskopskulla Church, Uppland,
Sweden

finished and completed the rest. The first train went through in January, 1869. Nekoma then began to pick up. On July 21, 1869, the village was laid out by Maxwell Woodhull, of Washington City.

The streets running east and west bear the names of trees—Oak, Elm, Beech and Maple—while those extending north and south are numbered avenues.

Although containing less than a hundred inhabitants it has ever been an important center for the marketing of grain, and contains two grain elevators. There are two general merchandise stores which do a good business. There is a Methodist church in the village. The school children attend school in a district school just south of the corporate limits.

The Swedish Methodist Episcopal church of Bishop Hill, Illinois, was organized in the fall of 1864, with about twenty members. The records give only a few names but it is to be presumed that their wives and some children also joined. These are the names: Eric Bengtson, Jonas Engstrom, Eric Soder, John Walstrom, John Erickson. The church edifice was built in 1869 and remodeled 1900. The membership is now one hundred and thirty. Its present pastor Rev. A. J. Strandell, who came here in October, 1905.



"The Old Colony Church"—Bishop Hill, Illinois
"North Entrance"

The Bishop Hill Colony

By Philip J. Stoneberg

The Bishop Hill colony originated in a religious movement in certain parishes of central Sweden in the first half of the nineteenth century. The principal leader in this activity was a farmer by the name of Eric Janson, who, the son of Jan Mattson, a farmer, first saw the light of day December 19, 1808, in the hamlet of Landsberga, in Biskops Kulla parish in the Province of Upland, Sweden.

There were four boys in the Janson family: Jan, Eric, Peter and Carl, and one girl, Anna. In 1820 the family moved to Thorstuna parish, in the province of Westmanland, where the parents had resided before their marriage. In 1838 the father bought a farm of his own, called Klockaregården, in Osterunda parish, Westmanland and moved thither with his family, where he lived until his death in 1843.

One day when in his second year Eric was left for a little while in the care of his seven-year-old brother Jan, who, by accident, cut off the first two fingers on the little fellow's left hand. When eight years of age Eric was driving alone to the field when his horse ran away so that the wagon was upset, the boy thrown out and his head badly hurt by a plow that he had in the wagon. For some years afterwards he suffered with pains in the head.

When about twenty-two years old he became afflicted with rheumatism. One summer day in 1830 he rode on horseback to plow in the field. On dismounting he had a severe rheumatic attack so that he fell to the ground. While in this plight he seemed to hear a voice saying somewhat as follows: "It is writ that whatsoever ye shall ask in prayer, believing, ye shall receive; all things are possible to him that believeth. 'If ye shall ask anything in my name, I will do it, saith the Lord.'" He prayed to be cured and when he rose again his malady was gone, and he could continue his work.

From that time his interest in religion was greatly increased. Already as a lad he had shown a religious bent which was further revealed at his confirmation at the age of seventeen in the Lutheran faith, which was the state religion of Sweden. But when he was cured from rheumatism he felt that he had become changed spiritually as well as physically, and he believed more than ever in the power of faith. As he had himself become awakened along religious lines, he wanted so others to have a similar experience. He accordingly began to preach to those about him. He also spent much time in reading when he was not taken up with his farming, studying the Bible a great deal and devotional books by Luther, Arndt, Nohrberg and other Lutheran writers. Certain of the church writing, however, dissuading the tillers of the soil from preaching, led him to desist from public speaking after a period of about four years.

In his twenty-seventh year, Eric Jansson was married. His bride was a servant in his father's household, his parents did not favor the match and the only dower was a cow and a pig. He rented some land and, with his older brother Jan, dealt in grain on a small scale. Success crowned his labors and in 1838 he purchased an estate near Sankarby, in Oster-

unda parish, for one thousand riks-daler in cash. Here he followed his vocation of farming. Sometimes he publicly expounded the Scriptures.

In 1840 he went to the October fair at Upsala to sell cattle, being accompanied by his youngest brother, Carl. The ungodliness at the great mart so touched him that on his return home he visited his pastor to whom he revealed an intense desire to preach. And so it came about that he often spoke at meetings in private houses with the consent and approval of the parish clergy.

Adjoining the province of Westmanland on the north are the provinces of Dalarne and Gestrikland. Beyond these in the province of Helsingland, where as in other places, there lived men and women who were more religious than the rank and file, and who, because they read much devotional literature, were called "readers."

One of the prominent "readers" in Helsingland was Jonas Olson, a farmer who resided in the hamlet of Ina, Soderala parish. He was born in 1802. His mother procured writing materials for him which were destroyed by his illiterate father. Yet the lad's ambition could not be quenched. Confirmed when he was fifteen years old the youth had to shift for himself, but the eldest brother was a drunkard. In 1825 he attended a dance where liquor was served in mockery of the Lord's Supper. Olson revolted at this act, renounced worldly amusements, and studied the Bible and Lutheran books. In Stockholm he met C. O. Rosenius, who represented Hallean pietism and George Scott, an English Methodist clergyman. Under Scott's direction he organized temperance and religious activities when Eric Jansson appeared upon the scene.

The farmer-preacher of Westmanland traveled considerably as a dealer in flour. Armed with a certificate from his minister—a paper which was required by law in traveling from one parish to another—and accompanied by a hired man, he set out in January, 1843, for the distant Helsingland, ostensibly to sell flour but really to gain a better knowledge of the religious life in those parts. With his servant he arrived at the parish of Soderala one Saturday evening and was directed, on his inquiry if there were any prominent religious persons in that locality, to the home of Jonas Olson. Jansson reached the place

and informed the owner that he was a "reader," but the reception was cool, although lodging was given to the visitors.

On Sunday morning a married sister of the host came to buy flour of Jansson who, however, declined to do business on the Sabbath. This the host regarded as a sure sign that Jansson was a "reader." That same morning Jansson attended church with the host and his family and in the evening went to a religious gathering in the neighborhood. Jansson was invited to speak but declined stating on their return home that he objected that the Bible had not been used to the exclusion of other books. He furthermore took Olson to task on Monday morning for not conducting family worship. The upshot was that the grain dealer from Osterunda parish gained a triumphant entry into the heart of Jonas Olson.

Erie Jansson continued his journey northward visiting various parishes. Preaching with much energy he drew large audiences although he often spoke for four or five hours at a stretch. On his travels homeward Jonas Olson went with him as far as the city of Gevle where several meetings were held.

By the middle of February he was home once more, but in the latter part of the same month he again started for Helsingland, getting farther north than on his previous trip. His friend Jonas Olson was with him. At times his utterances were not so well received. Arriving home in April he attended to the spring work on the farm. In his absence thieves had stolen some of his property.

Shortly after midsummer he again journeyed to Helsingland, meeting sometimes with enmity, sometimes friendship. On his return home he found a considerable opposition to himself. Janson seems to have concluded that the Bible alone was sufficient for study and meditation. He therefore discarded all other religious books. Having a strong belief in the power of faith he maintained that the true believer could be completely freed from sin, live a life free from sin and have full sanctification once and for all. Janson was therefore expressing views contrary to the doctrines of the established church, and consequently was arousing hostility.

Since a certificate from the pastor of the parish, indicating some temporal purpose, was necessary for a person to travel to another parish, Janson delayed his next trip northward until

he could have a supply of flour. So in the fall of 1843 he set out for Helsingland and while there decided to move to Forsa parish. Accordingly on his return home he sold his estate at Lotorp for only nine hundred riks-daler, but as his father died at that time he moved to the parental home, Klockaregarden. In April, 1844, Janson and his family moved to Lumnäs, a tenancy subject to Stenbo in the parish of Forssa, while Olof Stoneberg, who resided at Stenbo, moved to Klockaregarden where Janson had lately resided.

Thus, then, the farmer and erstwhile dealer in flour had acquired a wide fame as a public speaker. For one thing he found appreciative hearers in many of the "readers." He was thoroughly versed in the Bible and in the current devotional works. He was imbued with an intense, revivalistic spirit, and had an earnest and bold message which he had the power to express. He also had a magnetic personality, with a look that was compelling and a voice that was untiring. In personal appearance he was of medium stature with light brown hair, blue eyes, pale, thin face, high cheek bones, sunken cheeks, straight, pointed nose, round chin, closely drawn lips and very long and broad teeth especially in the upper jaw. The first two fingers on the left hand had been cut off by accident in childhood, as already stated.

As time went on and Janson traveled from place to place the number of those who believed in his teachings, increased. Several men were deputed by him in course of time to travel into various parishes and conduct meetings in private homes and preach the new faith.

In the eyes of the clergy and conservative laymen the new movement was fanatical and ought to be suppressed. The name of "Jansonism" was given to it, and that of "Jansonists" to the believers themselves. The conventicle law of 1726 was revived which did not permit unauthorized gatherings in private houses for religious services. It was felt that Janson ought to be arrested and prevented from further preaching. But this conclusion increased the ardor of his followers. Finally the clergy refused the Jansonists admittance to the Lord's Supper and the right to witness in the courts of law. Janson then retaliated by stating that there could be no faith without persecution; he denounced his opponents and held his gatherings at

the time of regular church services, and dealt out the Lord's Supper with his own hands. Persecuted by the clergy of the parishes where he appeared, he rejected the authority of the established church altogether and proclaimed himself as the representative of Christ sent to restore the true Christian church.

The Janssonistic disbelief in the use of books other than the Bible was emphasized before long as strongly as it could well be done. Following the example of certain of the Corinthians in the days of the apostle Paul, who "brought their books together and burned them before all men (Act 19:19), it transpired that on the 11th of June, 1844, a large number of religious books, excepting the Bible, the hymn-book and the catechism, after having been taken by followers of Janson to the village of Trauberg, Alfta parish, were piled in a great heap by the lake-side and ignited. Amidst the reading of Scripture and the singing of hymns, books to the value of about nine hundred and seventy-five riks-daler were gradually consumed by the flames until there remained but a few charred seraps fluttering about on the blackened ground.

Two days after this event Janson was arrested and imprisoned first at Gefle, then at Vesteras until July 12th, whence he was released after a hearing. While he was in prison it is said that four of his adherents went to Stockholm and had an audience with the king, Oscar I. presenting a petition for the freeing of Janson. They were told that on their arrival home Janson would be free. When released, Janson himself visited the king who asked him, "Do you desire mercy?" "No, I desire justice," was the reply. After a second hearing at Vesteras, September 21st, he was wholly cleared of the charges made against him. His homeward journey was one continued ovation.

On October 28, 1844, a second pyre of religious books was brought about at Lynäs, Söderala parish, when not even the catechism were spared. On November 20th Janson was arrested by royal order and the Upsala chapter of the church was instructed to warn him. He was brought to Gefle, where an inquiry was made into his mental condition. He was found to be of sound mind and was sent to Upsala where he was officially warned on December 18th against spreading his doctrines and was set free again. While he was in prison a third burning of books took place in Forssa parish, December 7th, but the deed.

having been discovered in time, was only a partial success, and the participants were tried and fined.

After Janson was released at Upsala he returned at once to Söderala where he addressed the people in various gatherings. On Sunday forenoon, December 22nd, a Jansonistic meeting was in progress, when the civil authorities arrived, dispersed the audience and arrested Janson, who was brought back to the prison at Gefle where he remained until April 18, 1845, when he was freed, as the charges preferred against him were regarded as insufficient to warrant detaining him in prison. He returned to his home in Forssa parish.

If Janson was obliged to suffer, his followers had to do the same. They were subjected to fines, maltreatment and imprisonment. In the summer of 1844 a certain number of persons appeared before the court in Thorstuna parish on the complaint of a minister and had to pay fines for failure to attend church. In December of the same year Jonas Olson and his brother Olof were summoned to Upsala to answer to the consistory for their religious belief. There they were warned for their religious views. But the outcome was that on their return home Jonas Olson was arrested, brought to Gefle and placed among prisoners whom he as juryman (*nämdeman*) had formerly assisted in convicting. Here he became a fellow-prisoner with Eric Janson, but was soon released. It happened, however, that some time later the two brothers were again ordered to the Upsala consistory. In Gefle they were arrested for preaching but were released when their destination was made known. Feeling that justice was not given them at the second hearing at Upsala they went to Stockholm and saw the king who promised to look into the matter.

On Sunday afternoon, May 12, 1845, Olof Stoneberg was reading from the Bible at a gathering at a neighbor's house in Ostersunda parish when a mob came, entered the room and severely bruised the reader, while others also received blows. The sheriff (*Länsman*) arrived on the scene and instituted inquiries. On the following Sunday afternoon the same Stoneberg was again reading a portion of Scripture at a meeting in another house in the same neighborhood when a crowd of men appeared in the yard, including the minister. Through the timely arrival of the sheriff no trouble occurred.

About 11 o'clock on Saturday night, August 16, 1845, a minister in Ostersunda parish and several other men broke into the home of Olof Stoneberg under the pretense of searching for Janson, and damaged some property. Furthermore, the priest who was under the influence of liquor, maltreated one of the servant girls and forced her, half-dressed, to accompany the party on foot to the sheriff's residence, over three miles away. Suit was brought against this minister but finally nothing came of it.

On midsummer day—the great Swedish summer holiday—the Jansonists were holding a meeting in the year 1845. The place was Stenbo, Forssa parish. The main audience room was the grassy yard, the pulpit, the front steps of the dwelling. Presently the service was ended by the arrival of the sheriff and a number of persons hostile to the Jansonists. As the sheriff was about to arrest Janson, the preacher at this occasion, a woman pushed him off the crowded porch, while Janson got away. The house was broken into that a search might be made for the fugitive. Later several started out in pursuit of him. But Janson, accompanied by Olof Stoneberg, evaded the pursuers and after an all-night journey, mostly through woods, the home of Jonas Olson was reached the next morning, about thirty-five miles away.

Janson then lay in hiding in various parishes for sometime. The authorities had set a day to try for his utterances at a gathering the previous fall, but he could not be found. Finally he made known his whereabouts and signified his willingness to be tried. He was ordered to appear before the Forssa court at Sanna, October 11th, 1845. During the process of the trial the jury refused to allow his friends to testify. The witness for the prosecution alone being heard, a decision from which the judge dissented. The case was again taken up October 30. A change of venue was taken to the Delsbo court which met in extra session, November 18. The jury decided that the defendant should be sent to Gefle prison, pending a new trial, but the judge was for acquittal and is said to have fined the jurors for contempt.

While Janson was being taken to Gefle to what some believed would be life imprisonment there appeared three or four of his followers on the highway who overpowered the driver

and rescued the prisoner. Moreover a woman poured some blood of a kid on the road to strengthen the rumor that was spread that Janson was killed.

Janson, having thus been rescued, was concealed, now in one parish, now in another, now in this farm-house, now in that, although he was sometimes in great danger of recapture. At Voxna mills a crowd gathered to take him, but through a ruse of Jonas Olson and a youth, time was obtained to hide him in a place under the floor arranged for the purpose, but various persons received bruises at the hands of the visitors. Janson next hid in another parish for seven weeks under a barn floor. His next hiding place was divulged by the owner when drunk but a woman overheard the conversation and set out to warn Janson, who escaped to another place.

From what has been narrated so far it is evident that the Jansonistic movement was a serious proposition in those parishes which it affected. It engendered bitter feeling, it sundered friendships, it provoked hostilities. But the blame cannot be placed wholly on one side, nor wholly on the other. The state church might have shown more of spirituality and more of charitable tolerance. The Jansonists might have been less rash at times as well as more reasonable and more careful in their methods. The leader himself might have avoided much of the criticism which was heaped above him both as to his conduct and as to his utterances. He might have been less arbitrary and less egotistic. But the follies, the shortcomings, the mistakes of humanity appear on nearly every page of world history.

The Jansonists came at last to the parting of the ways. Two courses lay before them. If they followed the one they must renounce those of their religious ideas which conflicted with the state church, and thereby exercise the rights of citizens and dwell unmolested among the lakes and mountains of their childhood days. If they followed the other, they might adhere to their beliefs but they must depart for a distant land separated from their own by the rough billows of the deep. They choose the latter, and began to prepare to emigrate to America, which they had heard was the land of freedom.

As is generally known the first Swedish settlement in the

United States was made in 1638, near the site of Wilmington, Delaware, while later other Swedish settlements were made along the Delaware river as far as the site of Philadelphia. A list of the Swedish families residing in New Sweden in 1693 embraced over nine hundred individuals, among them being a certain Morten Mortenson, whose grandson, John Morton, cast the deciding vote for the Declaration of Independence.

Thirty-two years later the Swedish population of New Sweden was estimated at over one thousand five hundred souls. With the return to Sweden in 1791 of the last Swedish clergyman of the Swedes church at Wilmington, English came into exclusive use in that church. In 1823 Nicholas Callin, a Swedish minister, wrote from Philadelphia that after him would come no Swedish clergymen because the descendants of the former colonists had lost their mother tongue. He thought that the immigration from Sweden could not be important and he had for thirty-two years worked against it.

Little did Callin surmise what would happen after his day. No large immigration would take place for another decade, but now and then some individual would arrive. In the year that Callin wrote his letter a certain Eric Alund came from Sweden and became a Philadelphian. The first known Swede in Illinois, Raphael Widen, had been appointed justice of the peace of St. Clair county, 1814, and in 1818 had married into a French family at Cahokia, becoming prominent in state polities. Brought from Sweden to France at the age of eight he had been educated for the Catholic priesthood, but it is not known when he came to this country. Jacob Falstrom a sailor-lad, came to Minnesota before 1819, and dwelt among the Indians for about forty years, marrying an Indian maiden. Christian Benson, a sailor, first touched America in 1819, married a girl in Rhode Island 1827, reached America for the third time 1835 and coming to Illinois, settled in Portland township, Whiteside county, near Rock Island. This township was once a part of Henry county. O. G. Lange, another sailor, reached Boston, 1824, and Chicago, 1838, and is known as the first Swede in the Illinois metropolis. C. G. Gosselman visited America, 1826, and wrote a book about it, while another traveler, C. O. Arfwedson, was here, 1832-34, and published in both English and Swedish two large volumes regarding his trip. O. E. Dreutzer

was in New York, 1831, and settled in Wisconsin ten years later. S. M. Swenson arrived in 1836 and went to Texas, 1838, whither he caused an important Swedish immigration later on, and where he laid the foundations of his subsequent fortune of many millions. H. P. Dryden came to Boston, 1838, and resided in Cincinnati and Chicago. Sven Nelson, tiring of the deck and the deep, came to Illinois in 1840 and settled in Andover, Henry county. S. B. Newman reached Mobile, 1842, where an older brother had been a merchant for some time and where the newcomer in a few years became a Methodist clergyman, and afterwards preached among his countrymen in the north. In 1842, also, E. U. Norberg came to America, engaged in lumbering in the north, and later joined the Bishop Hill colony. In the early forties several Swedes are said to have resided in Cincinnati, in fact Swedes were found in various cities and parts of the United States as is evident from the instances which have been cited.

The aforementioned Swedes may not have had any especial influences on the Jansonistic emigration. But two or three others did. In 1826, Olof G. Hedstrom, a youth of twenty-three summers, arrived in New York, worked at the tailor's trade, married a cousin of his employer three years later and partly through his wife's influence became an ardent Methodist. In 1833 he visited Sweden, returning with his younger brother, Jonas J., a youth of twenty. The latter also became a Methodist, and after a short stay in New York, worked in Pennsylvania as a blacksmith for several years. When a family of his acquaintance moved to Knox county, Illinois, he followed, it is thought in 1837, and opened a blacksmith shop at Farmington, Fulton county, later moving to Knox county, marrying a daughter in the aforementioned family and becoming one of the founders of the village of Victoria. Like his brother he was a gifted speaker and so in Fulton county he was licensed a local preacher and is known as the first Swedish preacher in Illinois.

Another Swede, named Gustaf Flack, also came to Victoria in the early forties and in 1843 owned a store in Chicago and is regarded as the first Swedish merchant in that city. He had come from the parish of Alfta, Helsingland, which was one of the strongholds of Jansonism, and his letters home are said to have been read with keen interest and to have made an im-

pression on the Jansonists. This man returned to Sweden in 1846 but did not reach his home alive, as he died on the way to it from Gefle.

The first Swedish settlement in this country since the days of the Delaware Swedes was made, however, five years before the Jansonists came, for in 1841 G. Unionius brought about twelve families of gentle folks to Pine Lake, Wisconsin, about thirty miles west of Milwaukee. A few others joined the settlement later but it lasted only a few years and the leader moved to Chicago in 1840, where he became a Protestant Episcopal clergyman. In 1844 about fifty Swedes landed in Boston, all except one, journeying on to Wisconsin. In 1845, through the influence of letters from one of the Pine Lake settlers five families under the lead of Peter Kassell left Sweden with the intention of going to Wisconsin. When they landed in New York in 1846 they were persuaded to go to Iowa, and so located the colony of New Sweden about forty-two miles west of Burlington. Other parties came to Iowa later and helped to found other settlements. While some, who were bound for Iowa, were persuaded to go to Andover, Illinois, and others to Jamestown, New York.

Reverting now to the Jansonistic emigration it appears that in the summer of 1845 Olof Olson, of Soderala parish, sold his property and with his wife, two children and two other persons started for America to make preparations for the coming of the Jansonists. In New York Olson became acquainted with Olof G. Hedstrom, previously mentioned, who for ten years had been an itinerant Methodist preacher among the Americans in the Catskills, and in 1845 had opened a Swedish mission in the North River on a ship bought for the purpose and renamed the "John Wesley," but better known as the "Bethel ship." This Swedish mission became very important because of the many Swedish sailors who visited that port and because of the immigrants and the few who had already settled in that city. Olson became enamored with the preaching of Hedstrom, who furthermore recommended the newcomer to his brother in Victoria. Thither Olson came the same fall and early next spring, after having made a tour of Illinois, Wisconsin, and Minnesota, wrote to Sweden that Illinois was the most desirable place for the Jansonistic settlement.

The Jansonists had been drawn toward each other by their common faith in Eric Janson and his teachings and by the obstacles which they encountered in adhering to that belief. Their thoughts were directed constantly to the early Christians in Apostolic times, so when they decided to emigrate they followed the example of the first Christians at Jerusalem by selling their possessions and forming a common treasury. It is also said that in further imitation of the first Christians seven men were appointed by Janson to have general charge of affairs.

And necessity seemed to demand some such plan of emigration. Some of the Jansonists were penniless, others had but small means, while some were well-to-do. A common fund was necessary if all should obtain sustenance and transportation across the Atlantic to America and Illinois and support during the first period in their new homes. Thus from scriptural example and circumstance the principles of communism were adopted by the Jansonists to be continued during the entire existence of the colony.

It was found that about eleven hundred persons were willing to emigrate. The undertaking, therefore, was not a small affair for those days. Passports must be obtained. This implied in the first place a certificate from the pastor of the parish and next the passport proper for an individual or his family as the case might be. Passports were at first denied the people, and it was only through a petition to the royal authorities that they were granted. There were cases, however, of persons whose husbands, or parents, or other guardian relatives were opposed to their going and so these usually ran away, and, by using the ministerial certificates of others to obtain passports, or by using the passports of others, or by also disguising themselves succeeded in getting on ship board.

The exodus did not take place at once and the same season of the year, nor was it accomplished within the same year. Some did not leave for four or five years. A few never left Sweden at all. The first company of emigrants—a small band of sixteen or seventeen persons—sailed from Soderhamn in the fall of 1845 on a ship loaded with iron—a commodity which Swedish ships usually carried to America. The vessel, unfortunately, was wrecked in a storm the second day out. The surroundings

were terrifying. All aboard believed the end was at hand. But the Jansonists were calm, engaged in devotions, partook of the holy communion and left a deep impression upon the crew and the rest, including a sailor-lad who later became a noted Swedish Methodist preacher, both in Sweden and the United States—Victor Witting. The storm subsided, no lives were lost, and the emigrants left for America again the next year.

In the early part of 1846 Eric Janson succeeded in getting into Norway by traveling on skis across the mountains, and armed with the passport of another family, he departed from Christiana, thence by merchant vessel to Kiel, next by rail to Hamburg and from there by steamer to Hull, and thence by rail to Liverpool. Here they boarded a sailing vessel for New York, their voyage taking about six weeks.

In the same year—1846—occurred the main emigration. The vessels departed from Stockholm, Soderhamn, Goteborg, Gefle and Christiana. The ships were small and in some cases old and unseaworthy. They were all sailing vessels and so dependent on fair winds for good traveling. The emigrants furnished their own bedding and victuals, and before embarking spent some time in baking Swedish hard tack, curing meat and gathering other food. One company took with them two goats which furnished milk on shipboard. Water and fuel were furnished free.

In a contract made on the above basis in 1850 for conveying one hundred and fifty-seven persons from Soderhamn to New York on the ship "Eolus," the transportation charges were seventy riks-daler (about seventeen dollars and fifty cents) per passenger above the age of twelve, while infants were free. Two dollars were also paid out in advance for each to cover the landing and hospital fee, which cannot have been far from the actual amount required, for in the case of the ship "New York" which sailed from Gefle and carried one hundred and eighty-one passengers to New York in the spring of 1847, this fee was one dollar and eighty-seven and one-half cents. Presumably the passenger rates varied according to circumstances and agreements. An emigrant who traveled with a small party in 1847 states that the rate in that case was one hundred riks-daler when the passenger furnished his own food.



Rev. Oliver Hedstrom of
Victoria, Illinois



The Oldest Methodist Pulpit in
America. Made in Victoria, Ill.,
1854.



MONUMENT

Victoria, Illinois

Inscription—The First Swedish Methodist Church in the WORLD.
Founded here by J. J. Hedstrom in 1848.



METHODIST CHURCH

Victoria, Illinois



VICTORIA, ILLINOIS

Cradle of Methodism in America

The number of emigrants on a ship varied. In some cases it was less than fifty, again about seventy-five, or one hundred and fifty or one hundred and sixty, or nearly two hundred. The times for the voyage also varied, as six weeks, nine weeks, twelve weeks, while one vessel, the "New York," was five months on the way, of which time seven weeks were spent on the English coast near Dover in repairing the vessel. Not all who embarked in Sweden lived to see the promised land. Some died on the sea, others after reaching New York, and the journey inland was begun. One vessel with about fifty emigrants was lost at sea, another was wrecked on the coast of Newfoundland, another lost its rudder in a storm while within a day's sailing of New York, protracting the voyage.

From New York the journey was continued up the Hudson river to Albany, thence on the Erie canal to Buffalo, next on the Great Lakes to Chicago, whence the first emigrants went on foot for the most part while wagon transportation was secured for the luggage, and for such as could not walk a long distance. Later arrivals went from Chicago by water to LaSalle, Henry or Peru, whence they walked or rode. The last comers in 1854 traveled by rail the entire distance from New York to Galva—the year when the C. B. and Q railway was finished to that point. The journey from New York before the days of rail required about three weeks.

When the emigrants arrived in New York not a few of them visited the Bethel ship and heard missionary Hedstrom. Janson did the same, and also preached, Hedstrom trying hard to win him over, but to no avail. Meanwhile a Swedish woman who resided in New York—Mrs. Sophia Pollock -- was converted to Janson's belief, and when Janson and his party started for Victoria, Illinois, Mrs. Pollock and her husband went with them.

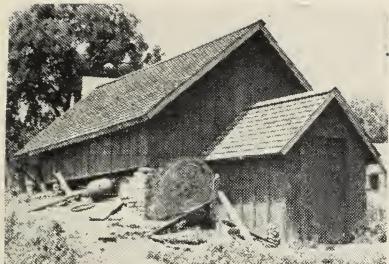
It was the first part of July, 1846, that Janson and his party reached Victoria. Shelter was given to Janson and his family in a log cabin occupied by Olof Olson. In this cabin was organized the first Swedish Methodist church by Jonas Hedstrom, December 15th, of the same year. In Victoria Janson used his efforts to dissuade Olson from maintaining the Methodist faith and is said to have succeeded.

After a short rest it was decided to secure a location for the Jansonistic settlement. On August 1, 1846, there was purchased in Olof Olson's name forty acres on section nine and twenty acres on section seventeen near Red Oak Grove in Weller township for two hundred and fifty dollars from a Stark county settler. On August 21st a deed was signed by which for one thousand, one hundred dollars, a tract consisting of one hundred and fifty-six acres of improved land was bought on the south east quarter of section eight, in the same township and at Red Oak Grove. Here were buildings, live-stock and grain and here was established the first home of the new settlers. In that same month came the first company of Jansonists after Janson's arrival. They were chiefly from the province of Dalarne and among them was Gabriel Larson, who had contributed twenty-four thousand riks-daler.

After some prospecting it was agreed that the colony should be located at Hoop Pole Grove on the south east quarter of section fourteen, for here was a supply of water and wooded shelter. On September 26th the quarter section indicated was bought together with the north east quarter of section twenty-three and the north west quarter of section twenty-four, in all four hundred and eighty acres of contiguous land, and all purchased from the government at the rate of one dollar and twenty-five cents per acre.

The new settlement became known as Bishop Hill—an exact translation of the name of the Swedish parish where Eric Janson was born, but the name was later spelled without the "S."

A few log-houses and tents were first erected to be followed by a number of dugouts, most of which were made in the sides of the ravine passing north and south through the settlement. The rear wall of a dug-out as well as the rear parts of the side walls were of earth, but the front parts and the front wall were of logs, there being a door at the front flanked by two small windows. The roof was of rails, sod and earth. A dug-out was usually about eighteen feet wide and twenty-five or thirty feet long. There was a fire-place in the back wall, while usually two tiers of berths ran along the side walls accommodating about twenty-five or thirty persons. Sometimes the dug-outs were comfortable, sometimes unhealthy.



Dugout Cellar—First one used
by the Colonists. Located on
the Orlie Chilberg Farm.



Old Millstones in the Park.



RED OAK MONUMENT

INSCRIPTION—Hereabouts rests 50 members of B. H. Colony
who died 1846-47. This Monument was erected by remaining
members of B. H. C. 1882

In the same fall a large structure was built to serve the purposes of a church. It was in the shape of a cross, was built of logs and covered with canvas, whence it was called "the tent church." At the north end was the pulpit, at the south a gallery and a fireplace, and it is said that this church accommodated about eight hundred to one thousand persons. During this fall there arrived a large number of emigrants so that when winter set in there were about four hundred persons in the colony, including seventy at Red Oak Grove. Small houses were made of sod and rails were used for kitchen and dining purposes. As the accommodations were not the best, the food supply scanty and fasting obligatory, malaria and dysentery attacked the settlers and the angel of death was busy.

Poverty and circumstances determined the nature of the burials. There was no supply of sawed lumber to make coffins, therefore sheets had to suffice. Sometimes one grave must serve for several bodies. Funeral services were dispensed with, nor was the place of interment always known. It is said that a number were thus buried in a large grave in the west part of the settlement near the south edge of the grove, but the exact spot is unknown. In the east edge of Red Oak Grove there was a place for the burial of the dead. A monument erected there in 1882 informs the chance visitor that in that locality fifty found a last resting place in '46 and '47.

These hardships were too much for some who accordingly left for other places. Some who crossed the ocean at the expense of the common fund never came to the colony at all, some remaining at Chicago, some elsewhere.

In June, 1847, there arrived about four hundred additional emigrants. These had come to New York in various ships during the winter being obliged to wait until the water-ways were again open before proceeding on their westward journey. In February, however, there came to the colony a company of twenty-one men and a woman as cook who left New York the month before and traveled across the country by boat, rail, stage and on foot. They were members of a party that had left Sweden in the previous October, and the men took a leading part in building a sod fence surrounding the town and over a thousand acres of land.



THE BIG BRICK—Destroyed by fire, 1928

The first floor of the Big Brick, or the kitchen building as it was originally called, was the kitchen and dining hall; while the three upper floors were made into dwelling rooms, one or two allotted to a family. In 1850, a similar contiguous building was erected to the south, thus making the building 200 feet long and containing 96 rooms. Incidentally, this is said to be one of the first apartment houses in the middle west.



STEEPLE BUILDING—as seen from the Park.

In 1847 was begun the making of adobe of clay and coarse grass, and a few houses were made of this material, standing for several years. In that year also was built the first frame house, which was in part occupied by Eric Janson and family. A sawmill was secured by the colonists, but was exchanged for another, while in 1848 a third one was purchased. But not all the needful lumber could be obtained in this way and some had to be transported by wagon for many miles from such places as Peru or Rock Island.

In 1848 a man smoking a pipe set afire to a pile of chaff from flax near one of the log-houses. There was a strong wind blowing and soon the log-houses near by were in flames and also the tent-church in the same locality. Therefore measures were taken to build a new church. Siding and finishing lumber were hauled from Peru; adobe was placed in the walls next to the siding. The basement and first story were fitted up into dwelling rooms, while in the second story was the church proper.

The making of kiln-dried brick began in 1848. Both men and women were engaged in this work. Suitable clay was found a short distance west of the village and there the kilns were fired. A hundred thousand bricks were made the first month. It is said that in all, five million bricks were made from first to last. Brick was made for the market and for home use. A dozen substantial buildings of this material were erected during the existence of the colony, some of the masons being women. From the chalk-stone in the ravine cement was manufactured, while sand was procured in the neighborhood. In 1849 a four-story brick building was begun, forty-five feet wide and one hundred feet long, and was finished in 1850. The first story became the kitchen and dining hall. In 1850 work was commenced in extending this building another one hundred feet on the south and the next year the new structure was finished. The first story of this extension was also fitted up into a kitchen and dining hall. Thereupon the dining hall in the north part was used for the children, and the one in the south part for the adults. This building, two hundred feet long, was called the kitchen building but in English acquired the title of "the big brick." The three upper stories were divided up into dwelling-rooms, and after the close of the colony the first story was

likewise fitted up into dwelling rooms, making a total of ninety-six such, exclusive of six halls.

Another of the more important brick structures was "the Steeple building," which, erected 1854, was designed for a hotel, but was finally converted into dwelling rooms, a couple of rooms being used for school purposes until the schoolhouse was built. In the tower was installed a clock, made by three of the colonists, striking the hours and designed to be wound once a week. In calm weather the striking of the old clock may still be heard today for a considerable distance.

The great majority of the colonists were from the province of Helsingland which was famous for the cultivation of flax and the weaving of linen goods, hence it is not surprising that the colonists entered early upon this industry. At first the flax was prepared by hand, but afterwards water-power was used. All spinning and weaving were done by hand. Coarse and fine goods, linens, woolens and carpets were made. The largest production for the market for a single year was in 1851, when twenty-eight thousand, three hundred and twenty-two yards of linen and three thousand, two hundred and thirty-seven yards of carpets were produced. From 1848 to and including 1860 the total manufacture of woven goods appears to have been one hundred and sixty-nine thousand, three hundred and eighty-six yards.

There were tailors to make clothing; a tannery prepared leather for the shoemakers. In a period of thirteen years there were prepared about three thousand hides and five thousand skins. Brooms were manufactured. Carpenters made furniture and some with the help of blacksmiths made implements and wagons. Every department of the colony's industries had its overseers and each member belonged to some department for a longer or a shorter time according to adaptability and inclination.

As the colonists had been for the most part agricultural people in the old world so agriculture was their principal occupation in the new. As the years rolled by more land was purchased. The products of the middle west were gradually understood. In the busy season the shops must turn out their workmen, both men and women. At certain places there were building where both laborers and oxen were used, though the latter

were less and less employed as the years went by. It was the duty of men and boys to take care of the horses and oxen, while women and girls milked the cows, and fed the calves and hogs.

When prairie land was to be broken there was at first used a thirty-six inch plow, pulled by eight yoke oxen. While a man guided the plow, a couple of boys usually urged the oxen on with the aid of long whips. Later a smaller plow was utilized, drawn by three yoke of oxen. In the plowing of cultivated land horses were ordinarily employed.

Indian corn was planted for several years in the following manner: Two men, walking in a straight line opposite each other, carried each a stake to which was fastened a rope stretched out and having a ribbon tied to it every four feet. Behind each ribbon walked a woman, who, with the help of a hoe, planted the corn she carried in an apron. After a time corn was planted in another manner: A "marker" made of wood was driven over the prepared soil, and where the lines crossed girls dropped the kernels after which women, carrying hoes, covered up the seed. As the years passed by corn-planting machines made their appearance.

Wheat and oats were at first cut with a scythe, but in 1848 the cradle appeared, a hand implement consisting of a handle, a scythe-blade and above the latter a light frame of wooden fingers which caught the grain when cut and held it so that it could be laid evenly in a swath. Thereupon the grain was bound into sheaves by women oftentimes, while boys and girls carried the bundles into piles and old men shocked. Sometimes at the close of some such day's work the laborers would form in line and march home to supper while they sang some cheery song. Thus the arduous work of a day was ended in joy.

In the beginning the colonists ground their corn on hand-mills, but these had to be worked night and day to supply the need. To get wheat ground into flour it was necessary, it is said, to go twenty-eight miles away to Green River, or to Camden, now Milan. But a grist-mill run by water was erected, 1847, by the creek at the north end of the village. When the water was low a few men who were studying and preparing themselves to go out as missionaries for Jansonism, sometimes tramped the wheel. A mill run by wind was built of brick and

finished in 1851. Here a hundred barrels of flour could be turned out in a day. Much flour was therefore marketed while there was a large custom trade. A fourth mill driven by water-power served for various industrial purposes.

In the early days the colonists were often obliged to fast, but changes soon came for the better. A sort of thin bread of the nature of hard-tack was the principal kind of bread during the entire period of the colony. At first butter was used for the most part only at breakfast on Sundays, but oftener later on. While a greater variety of food was prepared for breakfast and dinner as time went on, the regular article of food for supper was mush of corn-meal or middling, served with skim-milk or a fluid consisting of small beer and molasses. Coffee was served only at breakfast ordinarily, but at first there was little of real coffee about it—water was boiled with a sort of roasted bread made usually of corn-meal, or middling, with some potato flour and molasses. Sometimes wheat was roasted and mixed with the coffee. Milk and molasses took the place of cream and sugar. As a matter of fact the usual beverage was small beer, a Swedish drink brewed in the colony. It is said to have been more generally used than water and was considered wholesome and appetizing. A commodious brick building a short distance east of "the kitchen building" served the purposes of a bakery and brewery.

Accustomed to fish in their lake-dotted home-land, the colonists made especial efforts to obtain fish in this lakeless region. Fish was secured for several seasons from the Mississippi River, the camp being on the government island at Rock Island. Some went to Henry and Chillicothe to secure a supply of fish from the Illinois River.

When the times had brightened the laborers were not only enlivened by the regular meals, but refreshments between meals—a custom which is still practiced in many a Swedish-American home. While coffee with rucks and cake forms the essential refreshments between meals today, the menu in the colony consisted of bread, with cheese or meat, and small beer, and sometimes a little of a strong drink called "No. 6," whose object was chiefly medicinal. Barrels of water and small beer were hauled through the harvest fields all day long.

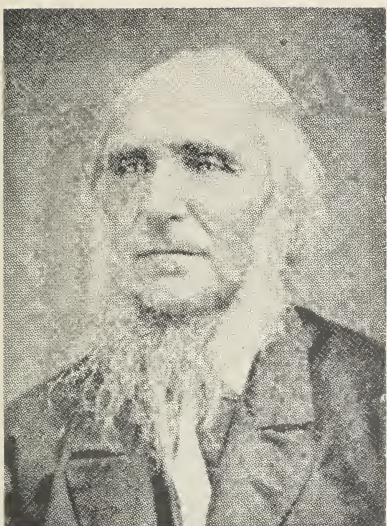
Going back to 1849 it appears that in the summer a party

of Norwegian emigrants came and had with them the dreadful Asiatic cholera which they had encountered on the way between Chicago and La Salle. The disease quickly fastened itself upon the colony in grim earnest. Strong, healthy men were caught, only to succumb in the fatal clutches of the plague. Eric Janson ordered a number of the people who were well to hurry off to the farm operated by the colony east of La Grange, now Orion, and remain there until the cholera was stamped out at home. But to no avail, for on the day after their arrival the first case broke out among them, and others followed in quick succession. One woman who cooked dinner was dead at 4 o'clock the same afternoon. Physicians prescribed but the deaths continued.

At the La Grange farm the deaths were most numerous, and trenches were dug for the dead, no coffins being used. At Bishop Hill the number was less, the burials were in the present cemetery, opened in 1848, and coffins were used. Some who were staying at a place near Cambridge fared no better and several died of the scourge. Here a woman buried her dead husband with her own hands, Janson took his wife and two of the children to the fishing camp at Rock Island, but it was useless—his wife and the two little ones passed away in the awful disease and were buried there, the location of their graves being today unknown.

It took about three weeks for the cholera to rage among the colonists. When it was over a considerable number over a hundred had breathed their last and been imbedded beneath the soil. Of this number seventy are said to have died on the La Grange farm. The site was marked in 1888 by a monument which is located on section thirty-six of Western township, near the road leading to Cambridge. A year after the cholera had devastated the colony it attacked a number of emigrants bound for the colony. They were seized by the scourge on the Great Lakes, where it had been raging, and a considerable number met with suffering and death.

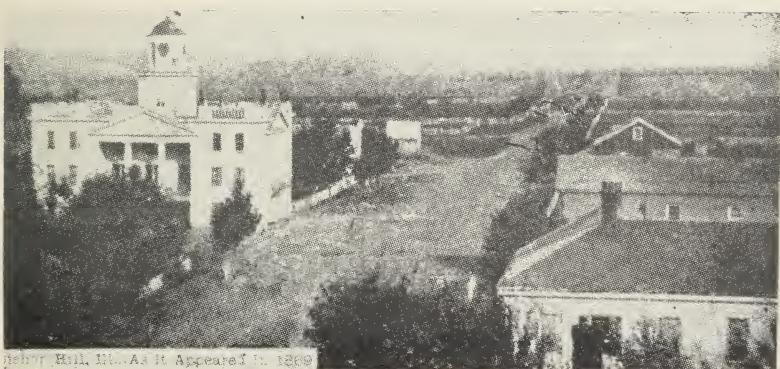
The colonists had left their home-land for religious reasons, as has been indicated. It was therefore to be expected that the religious life in the new settlement should be of great importance. At first two services were held each weekday in the tent-church, and three on Sunday, Janson roused the people early



Rev. Andrew Berglund



Major Eric Berglund
57th Reg. Illinois



Bishop Hill, Ill., As It Appeared in 1869

BISHOP HILL—1869

in the morning for the first service before breakfast. At Christmas time the first year a bell was produced which continued throughout the colony to serve the double of calling the people to worship and to their meals, and is now in the cupola of the village schoolhouse, calling the children to school. The second service was in the evening and many years elapsed before candle-light was displaced by oil lamps. In the summertime of the first two years services were held in the woods, usually only at noon, when the work in the fields was urgent. There were two such meeting-places in the grove. It also happened that Janson sat on the porch of the frame house he occupied and preached to the people seated about. Janson, wearing a cloak of black, had direction of the services and frequently preached. Others who often officiated as preachers were; Jonas Olson, Olof Stoneberg, Nels Hedeen and Andrew Berglund. Other men were also called upon, sometimes at a moment's notice. As time went on the weekday morning services were discontinued, while the evening services became less frequent. The Sunday services were reduced to a morning and an evening service.

Eric Janson's own hymn-book, printed in Sweden, 1846, was used. Besides the hymns it contained several prayers. Later on there was a choir and an organ played by S. Bjorklund, a musician who arrived from Sweden, 1852. A revised edition of the hymnal was printed at Galva in 1857.

It was planned that twelve men should go forth to spread the Jansonistic belief, and these began early to receive instruction in English in a dug-out. A small book had been printed in Sweden in 1846, containing the principles of English pronunciation and an English-Swedish word list. In 1848 the missionaries were sent out by twos to gain their own support as they journeyed from place to place. The scheme was not a success. Two of them, Olof Stoneberg and Andrew Blomberg, visited the Shakers at Pleasant Hill, Kentucky, who at that time were about three hundred in number.

A catechism composed by Janson was printed in Sweden, 1846, and was used in the colony in the instruction of the young people in Swedish. An English school was early established, Mrs. Pollock being one of the first teachers, continuing to serve in this capacity for several years. At noon the school children marched from school by twos to the children's dining room in

"the big brick." The rudiments of the three R's and spelling were taught, but the years of schooling for a boy or girl were few for other work was waiting.

As has been shown, the economic circumstances of the colonists were at first hard. Janson felt that so long as the people lacked suitable houses to shelter them there should be no new marriages. But in 1848 this restriction was removed, in fact a number of young people were "paired off" regardless of personal likes or dislikes. But as obedience had been a cardinal virtue so far, it was even in this. Several couples were married at a time by Janson on various Sundays. On one of these occasions twenty-four couples were joined in wedlock. Each bride had the customary bridal wreath, the only personal adornment that was allowed. The ceremony on this particular occasion took place in the grove, on a beautiful summer Sabbath. The green grass and trees, the blue sky, and the golden sunlight formed a charming setting to a novel scene. Early in 1850 the dining hall in the north part of the "big brick" was first used at a wedding feast for fourteen couples, who were united for well or for woe on one and the selfsame day.

Among those who were married in the fall of 1848 were John Root, a Swede who came to the colony that year, and Charlotta Janson a cousin of Eric Janson. A contract was made at the time of the marriage that if the husband should ever decide to leave the colony he should obtain a divorce and let his wife remain. In his absence his wife gave birth to a son; the father on his return decided to take his wife and child away but Janson interposed, nor did Mrs. Root wish to go. One day in 1849, Root came to get his family. In the carriage with him was a man named Stanley from Cambridge. Mrs. Root and the child were taken into the buggy, and the horses were off. The act was soon discovered, however, several men started in pursuit on horseback, succeeded in over taking the carriage and brought back Mrs. Root and child.

Later Root got his wife away to Chicago. Having a married sister and brother-in-law in that city her whereabouts were known and she and her child were brought back to Bishop Hill by a few colonists. But Root, deprived of his wife a second time, is said to have gone to the Green River neighborhood and gathered a large number of men with whom he proceeded to

Bishop Hill to search for his wife, also Janson and the chief agents in his wife's abduction, of whom Jonas Olson was one. The destruction of the place was threatened, but Janson and a few others succeeded in getting away to St. Louis.

Meanwhile the California gold fever penetrated the colony on the Illinois prairies and as their finances were at a low ebb, the colonists decided to fit out an expedition for the distant El Dorado. Securing some of the best horses and a good supply of provisions they began their journey in March. Some of these men had been implicated in the Root troubles and found it prudent to belong to this expedition. The party consisted of Jonas Olson, P. O. Blomberg, P. N. Blom, Peter Janson, E. O. Lind, C. M. Myrtengreen, C. G. Blombergson, Sven Nordin, and Lars Stalberg. Three of them started overland by way of Rock Island, the six others by way of St. Louis and the Missouri River, all meeting in the region of Council Bluffs. On August 21st they reached Placerville, California, where they located, fifty miles from Sacramento. Gold was hard to find, however, and living was expensive. Thirty pounds of sugar cost ten dollars; two gallons of vinegar, four dollars; two gallons of syrup, six dollars; forty pounds of potatoes, eight dollars. A pound of tobacco cost one dollar and twenty-five cents and an ax, ten dollars. Some of the men were taken sick with mountain fever, one of them, Blombergson, passing away after a short illness.

Reverting again to occurrences at Bishop Hill it appears that Root gathered a second company of men and on the evening of April 1, 1850, came with them to the colony, demanding his wife's surrender, who was of course absent. The villagers feared the destruction of their place. But this mob-gathering as the previous one came to naught. Settlers in the Red Oak neighborhood dissuaded the visitors from violence, maintaining that the Swedes were a peaceable and industrious people.

Janson returned from St. Louis on Saturday, May 11th. He seemed to have a premonition that he would be murdered as appeared from certain of his expressions on his return. The next day he preached from the Pauline words; "I have fought a good fight, I have finished my course. I have kept the faith," and dealt out the Lord's Supper. On Monday, May 13, he went to Cambridge to attend the circuit court, the May term

of which opened that day. Janson was the defendant, as the head of the colony, in a number of cases. Root also had, it seems, a case being the plaintiff in a trespass case against a certain Peter W. Wierstrom, continued since 1848.

Court opened with Hon. William Kellogg, judge, H. G. Reynolds, state's attorney M. B. Patten, sheriff, and S. P. Brainerd, clerk, H. G. Reynolds, deputy. The record shows that Janson was concerned in five of the cases considered at the forenoon session. At the noon recess while Janson was in the court room, Root appeared in the doorway, called Janson by name and with a revolver fired at him, the bullet piercing his heart, while a second tore a hole in the victim's clothing.

When the court met again in the afternoon four cases were taken up in which Janson was the defendant. But he was now beyond the jurisdiction of all earthly tribunals. That same afternoon the grand jury came into court and presented a bill of indictment against John Root for murder. The defendant being under arrest and in the custody of the sheriff was brought into court, furnished with a copy of the indictment, a list of witnesses and jurors and was thereupon duly arraigned and entered his plea of "Not guilty." Among the cases taken up the next day were three against Janson. That of the People vs. John Root was taken up and continued.

The case of Root was again considered at the November term of court, 1850, when his plea of "not guilty" was withdrawn. The case was considered again at the May term, 1851, and the October term of that year. The defendant secured a change of venue to the Knox county circuit court and his case was then taken up at Knoxville at the April term, 1852. The case was continued until the September term when it was considered on September 15th. In impaneling a trial jury of twelve men for this case the regular panel of petit jurors was exhausted besides nine other panels, in all two hundred and nineteen men. The case was then tried on the three following days, when a verdict was finally returned by the jury, finding the defendant guilty of manslaughter and fixing his period of imprisonment in the state penitentiary for two years. The court then ordered that the defendant be brought to the state penitentiary at Alton, the first five days of his imprisonment to be in

solitary confinement and the rest at hard labor, the defendant further to pay the cost of the prosecution.

At the end of a year Root was pardoned by Governor Joel A. Matteson, after petitions had been made for the purpose. Root's last days were spent in Chicago, for he did not live very long after his release. A saloon brawl appears to have hastened the end. A few days before he died he sent for the Swedish Methodist preacher Eric Shogren, and asked him to conduct his funeral, stating that he believed Shogren feared God. Shogren visited him a few times before the end came and when finally the last sad rites were conducted, a large Swedish concourse followed the corpse to the grave.

The death of Eric Janson made a deep impression on the colonists, especially in view of the premonitions he expressed a few days before his murder. The body lay in state for a few days, following which the funeral took place. Andrew Berglund preached the funeral sermon. A wooden slab marked his last resting place, being replaced afterwards by a marble monument—the gift of some of his friends.

The year before his death Janson had married again. His second wife was none other than the woman, who with her husband, Mr. Pollock, had gone west with Eric Janson and his party in 1846. It is said that, left an orphan at an early age, she had been adopted by a family in Göteborg, who brought her with them to New York in 1832 at the age of fifteen. There she is said to have married a sailor who went to sea and never returned. She then married a Mr. Pollock, who gave her an education while she in turn assisted him as teacher in a private school of which he was the principal. She attended the preaching of missionary Hedstrom, who regarded her as one of his most ardent hearers. At the "Bethel ship" she heard Eric Janson, who visited her in her home and soon won her over to his belief, and, as, stated before, she went west to Victoria. Her husband, it is said, tried to persuade her to go back east, but she would not. Brokenhearted, he died at Victoria.

At Bishop Hill, Mrs. Pollock married Lars Gabrielson, and with him had a son, Isaac, who grew to manhood. Here she devoted much time to teaching, and was otherwise helpful. A handsome woman besides, her influence was large. Her husband died of the Asiatic cholera and some time later she had her

fourth experience in wedlock—this time being married to Eric Janson. She then superintended the work of the women as Janson had been at the head of affairs his death legally threw the responsibility for such affairs upon his widow. It is said that he had asserted on various occasions that the leadership of the colony should always be hereditary within his own family. He had a son and a daughter living by his former marriage and it was his wish that the son should become his successor. At the funeral Mrs. Janson appointed Andrew Berglund, guardian of her stepson and leader until the boy's majority. This act over she appears less prominently in the limelight. She and her son lived for a time later on among the Shakers in Kentucky. At the close of the colony she conducted a boarding house in Galva. Misfortune afflicted her, her wayward son contributed to it and she was placed on the charity of her friends. Finally she went to the county poor house where she died in 1888. She was buried beside her distinguished husband, near the center of the village cemetery, a few steps from a large cottonwood tree.

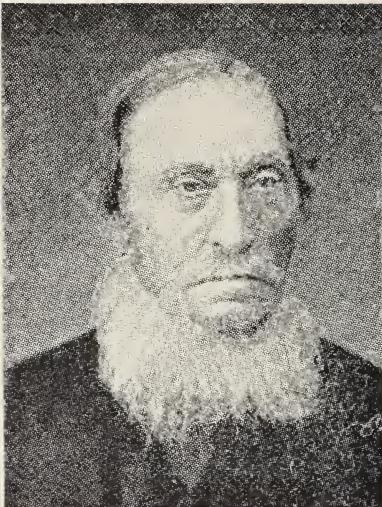
The news of Eric Janson's death eventually reached the Bishop Hill gold diggers in distant California. In November Jonas Olson left the others and started for home, boarding a sailing vessel in San Francisco for Panama. Toward the last of December the passengers, through the want of food and water, left the ship when it entered a port and took various means to cross Central America. Olson came to New Orleans in January and to Peoria and home next month. Of the seven remaining miners all returned home except Stalberg, who decided to stay.

Jonas Olson before long took charge of affairs in the colony in place of Berglund. The idea that the control of affairs should remain in the Janson family was set aside. A sort of democratic form of government was regarded as desirable; superintendents or foremen were placed in charge of the various departments of work.

Up to this time the property of the colony had been held in the names of various individuals. But when any of these died their estates must be administered upon, sold by order of the court and purchased for the benefit of the colony. A transfer of property was necessary if the colony should get it and not the natural heirs of such individuals.



Olof Stoneberg



Jacob Jacobson



Swan Swanson



Olof Johnson



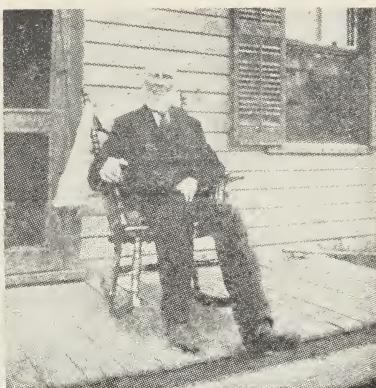
Rev. Jonas Olson



Jonas Ericson



Jonas Kronberg



Eric U. Norberg
(At one time Secretary of the
Colony.)

As the wealth of the colony increased the complexity of the existing system became more apparent. It seemed that the best thing to do was to incorporate the colony under the laws of the state. By an act approved by the state legislature on January 17, 1853, the colony became a legal corporation. The number of trustees was fixed at seven and the following were, by this act, constituted trustees: Olof Johnson, Jonas Olson, Jonas Ericsen, Jacob Jacobson, Jonas Kronberg, Swan Swanson and Peter Johnson. The last named trustees resigned January 10, 1859; and was succeeded by Olof Stoneberg. The trustees should hold office during good behavior being removable by a majority vote of the male members. Vacancies should be filled according to the by-laws. The trustees and their successors in office were empowered to make contracts, and purchase and convey real estate for the benefit of the colony.

The business of the corporation, according to the charter, should be manufacturing, milling, all kinds of mechanical business, agriculture and merchandising. By-laws could be passed concerning the government and management of the property and the business of the colony, the admission, withdrawal and expulsion of its members, regulating its internal policy, and for other purposes directly connected with the business and management of the colony, not inconsistent with the constitution and laws of the state. This charter has been regarded as perhaps the most comprehensive of any ever granted in this state. It was never repealed or annulled, though an effort was made in that direction later on.

On May 6, 1854, by-laws were adopted. These provided that any persons sustaining a good moral character might become a member of the colony by transferring to the trustees thereof all his or her real and personal property and subscribing to the by-laws. The board of trustees were to determine the question of moral character and admission and a majority of the trustees should constitute a quorum for that purpose. The trustees might, in their discretion, refer the question of admission to a vote of the adult male members of the colony. The property which any person, on becoming a member of the colony should transfer to the trustees, should become, according to the by-laws, forever thereafter the absolute property of the colony. On the withdrawal or discontinuance of membership

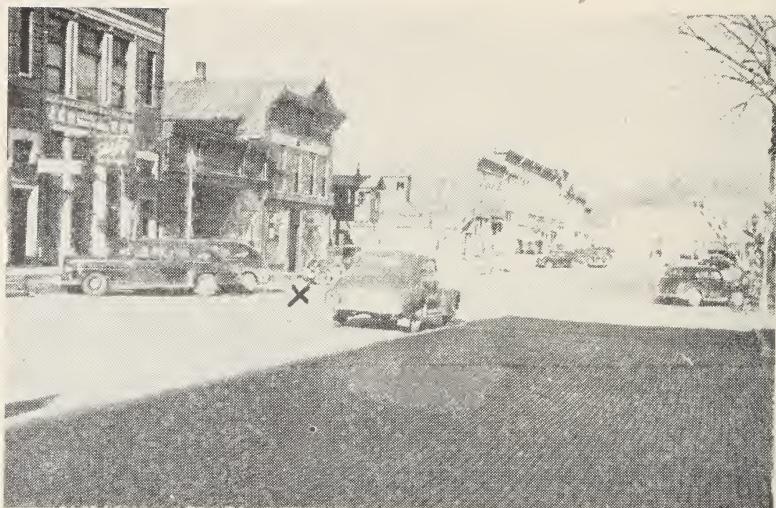
a person should be entitled to no compensation or pay for any services or labor that he might have performed during the time he may have been a member. But the trustees, might, at their option, give to such person or persons, such things, whether money or property, as the trustees should deem right and proper.

Any member guilty of disturbing the peace and harmony of the colony by vicious and wicked conduct or by preaching and disseminating doctrines of religious belief contrary to the doctrines of the Bible generally received and believed by the people of the colony might be expelled.

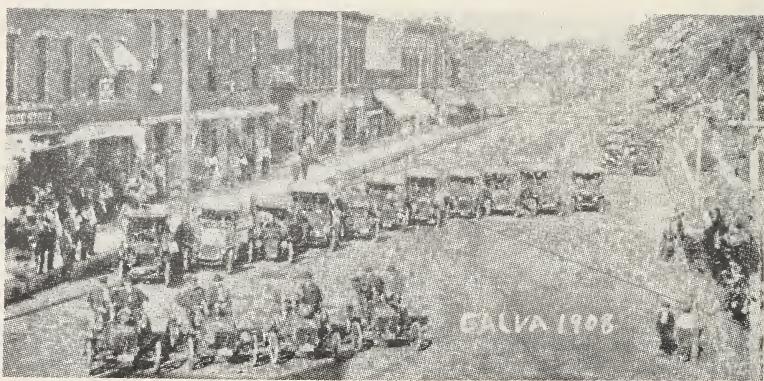
The by-laws further stated that it was the duty of the trustees to regulate and direct the various industrial pursuits and business of the colony in person or by such agents or foremen as they might see fit to appoint from time to time and to require such agents or foremen to account to them in such manner as they should deem proper. A meeting of the adult male members should be held annually on the second Monday of January for the general transaction of business. At this meeting the trustees were required to make a full and complete report of the financial condition and affairs of the colony for the year ending on the Saturday next previous to such meeting. Special meetings might be called by the trustees of a majority thereof or by a majority of the adult male members signifying their request to the trustees in writing five days in advance.

The by-laws also provided that the property and industry and the proceeds thereof belonging to the colony should constitute a common fund, from, by and with which the trustees were required to provide for the subsistence, comforts and reasonable wants of every member of the colony; for the support of the aged and infirm; for the care of the sick and the burial of the dead; and for the proper education of the children, and the transaction of all business necessary to the prosperity, happiness and usefulness of the colony and not inconsistent with the charter.

A vacancy in the board of trustees should be filled by a plurality vote at an election held for that purpose by the adult male members. Finally the by-laws might be revised, altered or amended at any regular or called meeting of the male members by a majority of those present and voting at such a meeting.



Warehouse built in Galva by the Bishop Hill Colonists



Good Roads Day—Galva, 1908

Over four hundred men and women subseribed to these by-laws in the month of May, 1854, another lot in 1855 and still others in 1860, making a total of over five hundred.

After the death of Eric Janson the colony was in debt to the extent of eight thousand dollars, and affairs were not in the best shape, but subsequently the colony prospered and its real and personal property was gradually increased. The land which the colony held for a longer or shorter time was considerable. Thus in 1849 a tract of one thousand, one hundred and sixteen acres was secured of Dr. Robert D. Foster for three thousand dollars. This land was situated in the east part of Western and the west part of Oseo townships. It was later given up. The cholera monument was erected on this farm. At one time in its later history the colony owned a half interest in fifty-two acres in Cook county.

When the Chicago, Burlington and Quincy Railroad was being projected its managers proposed to run it through Bishop Hill, but the offer was declined and a station located on the present site of Galva through the efforts of J. M. and W. L. Wiley, who having conceived the idea of building a town, had invested in a large amount of land in that locality.

The Bishop Hill colonists graded a portion of the road-bed of the new railroad which was built in '54 and '55. They also bought fifty town lots, built the first house and dug the first well in the new town. ERECTING a brick warehouse, a store and a hotel they used the new railroad in marketing their surplus products. A Swedish weekly newspaper was also published by the colony there for a short time. One of the trustees, Olof Johnson, had much to do with the affairs of the colony at Galva, and having the privilege of naming the new town called it Gefle from the Swedish seaport town which was not far distant from his birthplace. The name was, however, twisted into "Galva" by those who could not handle the Swedish tongue.

The first report of the trustees under the charter organization was made January 22, 1855, when it was stated that the colony owned the following property: eight thousand and twenty-eight acres of land; fifty town lots in Galva, valued at ten thousand dollars; ten shares in the Central Military Tract Railway, valued at one thousand dollars; five hundred and eighty-six head of cattle, one hundred and nine horses and

mules; one thousand hogs and other assets such as wheat, flax, broom-corn, provision and general merchandise. Subsequent reports seemed to indicate an annual average increase for each year of over forty-four thousand dollars in personal property alone.

At a meeting of the board of trustees held August 16, 1854, Olof Johnson, Jonas Olson and Jonas Erieson were appointed general agents and were authorized to buy, sell and convey real estate and all kinds of property and to sign any instrument of writing which should be valid and of as full force as though signed by the full board. At another board meeting held December 30, 1857, Olof Johnson was empowered to procure a loan for the colony of fifty thousand dollars or upwards, and was authorized to enter into any transaction therefor, and sign any contract, and convey real estate for any security, which should be binding on the colony as if signed by all the trustees of the same.

On or about February 1, 1858, the sum of forty thousand dollars was borrowed from Alexander Studwell, of New York City, and a mortgage executed therefor. The colony had lost considerably in the panic of 1857, somewhat through speculative undertakings. It lost money in banking operations at Galva in 1856-8.

These business reversals stirred up strife and discord. Furthermore the oldtime religious ties had been weakening for some years; at one time certain ones favored celibacy and conubial abstinence on the part of the married, to the chagrin of many and the departure of several to other places. A growing contact with the outside world may have created a discontent with the old ways. Round about were people who were working for their individual selves. Thus, hit in many places, the communistic principles were losing hold on the colonists. People began to talk about a division of the property.

And so it transpired that on February 14, 1860, proceedings were inaugurated among the members and trustees looking to a final distribution of the property of the colony after its corporate debts and obligations had been discharged, to be followed by a final dissolution of the society.

The number of members and shareholders of the colony was first ascertained on the basis of allowing one share to each in-

dividual of adult age, persons under twenty years receiving a fractional share, according to age. The number of full shares was found to be four hundred and fifteen. An estimate was then made of the proportionate amount of real and personal property which one share would represent. Then the entire property was divided into two large subdivisions; one of these was allotted to what was called the "Olson party," representing two hundred and sixty-five shares and the other to the "Johnson party," representing one hundred and fifty shares. The subdivisions were made in a general meeting of the members.

It appears that a full share consisted of about twenty-two acres of land, although the amount varied according to the value of the land; there was also a timber lot of nearly two acres, one town lot, and an equal share in all barns, buildings, domestic animals, farming implements and domestic utensils. The smallest fractional share is said to have consisted of about eight acres, a correspondingly small town and timber lot, and part of the personal property.

The basis of apportionment in the Johnson party was as follows: Persons under fourteen years of age received one-quarter of a full share; under eighteen, three-eighths; under twenty-two, one-half; under twenty-six, five-eighths; under thirty, three-quarters; under thirty-five, seven-eighths; over thirty-five, eight eighths or a full share.

The Olson party had the following schedule: Persons twenty-six years of age received a full share; twenty-five, eighteen-twentieths; twenty-four, sixteen-twentieths; twenty-three, fourteen twentieths; twenty-two, twelve-twentieths; twenty-one, ten-twentieths; twenty, eight-twentieths; nineteen, seven-twentieths; eighteen, six-twentieths; seventeen, five-twentieths; sixteen, four-twentieths; fifteen, three-twentieths; fourteen and under, two-twentieths.

Committees were appointed to apportion among the members of the two parties the respective portions of real and personal property which the share of each member should represent. This was done and ratified by the members. A surveyor under the direction of the committee surveyed and allotted to each individual member the share of his or her real estate by metes and bounds. Thereupon by the authority of the county surveyor the entire mass of the colony lands was plotted ac-

cording to surveys made. The name of the member representing each tract with the courses and distances were marked on the plats which were finally recorded in the county recorder's office. In the case of a family the property was deeded to its head.

The real estate of the Bishop Hill colony subject to distribution was ten thousand, eight hundred and fifty-seven acres. The other property, too, was considerable, so that the work of apportionment was a big undertaking.

It was generally understood that in 1860 at the time of the division of the property the debts of the colony amounted to about one hundred and twelve thousand dollars, and that the apportionment of the property was made with the stipulation that all the debts should be paid and that the members should not receive deeds to the respective pieces of land representing their shares until the debts were paid or until the individual shareholders had paid their due portion of the same. Likewise the said corporate property allotted to individuals should remain charged with the lien of the debt, and should remain the property of the corporation till the whole debt was paid.

Owing to the fact that the colonists needed the immediate fruits of their toil and their immediate rents and profits of their land to make needful improvements it was decided that the corporation should try to get extensions from the creditors of the colony until such time as the members had obtained a reasonable start and could contribute their respective shares towards the liquidation of the debt.

In the spring of 1861 the Johnson party perfected the individualization of its property. In the same year the Olson party was subdivided into three subdivisions, headed respectively by Jonas Olson, Olof Stoneberg and Martin Johnson. Subsequently this tripartite apportionment was succeeded by a complete individualization.

There were usually some persons who resided in the colony who were not members, but this number was not large. In 1858 the membership of the colony consisted of six hundred and fifty-five persons of whom one hundred and forty-seven were males and two hundred and fifty-eight females over twenty years of age; seventy-eight males and females between fifteen



P. M. Wickstrom
Capt. 57th Reg. Ill.



Sgt. A. G. Warner



Civil War monument in the Park.



Major Eric Forse

and twenty years, and one hundred and seventy-two males and females under fifteen years.

Among the colonists were a few who had received considerable training and experience along certain lines in the old country. Such a one was Eric Forsse who for twelve years had served in the Swedish army. He became the captain of a military company of twenty-six men, who, drilling for two years, acquired skill in the Swedish tactics. Dressed in blue coats with red trimmings, and white trousers, they could march with precision and handle their flint-locks with ease. They were one of the attractions on July 4th and at the county fair. Little did they realize what would be the ultimate destiny of their organization. Like a thunder-clap came the fall of Fort Sumter and the call for volunteers. The Bishop Hill military company enlisted on September 16, 1861, and two weeks later reached Camp Bureau, near Princeton, becoming a part of the sixth regiment. Here this regiment was secretly persuaded to join a number of regiments at St. Louis and one October night the regiment broke camp and embarked on the steamer Musselman, moored for the purpose at a convenient point in the Illinois River. When the Colonel of the regiment awoke the next morning he found the camp deserted, and took measures to intercept the runaways. A battery was sent from Springfield to Alton to await the arrival of the Musselman and capture the regiment on board. At Alton the steamer was fired at and stopped and the deserters were lodged in the old state penitentiary, where as previously stated Eric Janson's murderer had been incarcerated some years before. The regiment was then brought to Camp Butler at Springfield for court martial but through the intervention of friends the boys were acquitted and sent to Camp Douglas, at Chicago, where they became a part of the Fifty-seventh Regiment, which was mustered in December 26, 1861. Company D of this regiment was practically a Swedish company, and the Bishop Hill boys formed a large part of it, while several were from Galva and Andover.

From Cairo the regiment started for the front. After tasting the realities of war at the seige and capture of Fort Donelson, Company D had two killed and fourteen wounded at Shiloh and lost three men at Corinth. In November, 1863, the company took possession of Mitchell's Mill, near Lynnville, Tennessee,

and was engaged there for some time in cutting timber and operating the sawmill. In 1864 the term of enlistment expired and of Company D the members very generally reenlisted. A month's furlough at home followed, recruits were received, and the regiment presently joined Sherman's army at Chattanooga, finally taking part in the famous march to the sea, and in the grand review at Washington.

During the course of the war Eric Forsse, who was the first captain of Company D, was promoted major, resigning after the fall of Atlanta, 1864. The next captain was Eric Johnson, the son of the prime founder of the colony, who resigned in 1862 and was succeeded by Peter M. Wickstrum. Among the second lieutenants was Andrew G. Warner, who rose from the rank of first corporal to the above rank, and in 1864 accepted the captaincy of a colored company.

One of the original second lieutenants was Eric Berglund, son of Andrew Berglund. He was promoted first lieutenant in 1862. In the fall of 1864 he received an appointment as cadet at the U. S. Military academy at West Point, but did not enter till July 1, 1865. Four years later he was graduated at the head of the class, having the further distinction of being the first Swede to be admitted to that noted institution. Commissioned a second lieutenant he was successively promoted first lieutenant, '72, captain '84 and major '95, retiring the following year, and has since resided at Baltimore. During his active service he was engaged in various engineering duties and was also instructor of military engineering and mathematics and assistant professor of ethics and law at West Point, and was later instructor of civil engineering at the government engineering school at Willet's Point, New York. In 1878 he was married to a cousin of the wife of President Hayes.

In the early part of 1862 the Colonel of the Fifty-seventh Regiment bought a beautiful and expensive silk flag which he offered as a reward to the best drilled company in the regiment. Several month's time was allowed. In July the competitive drill took place with three regular army officers as judges. Company D was commanded by Lieutenant Eric Berglund. When this company and Company G a German organization—had drilled the companies still remaining thought it best to withdraw from the competition. As the standing of the Ger-

man and Swedish companies was very close they were obliged to repeat the drill, when the flag was unanimously awarded to Company D. This trophy was for many years brought out at public celebrations at Bishop Hill. It is now faded and so fragile that its appearance at such gatherings is a thing of the past.

Going back once again to the internal affairs at Bishop Hill following the dissolution of the colony, it appears that a fire destroyed the broom-corn crop in 1861 valued at about forty thousand dollars, together with the sheds, machinery and much other valuable property, through the pranks of some boys,, it is said, smoking broom-corn. In the latter part of the colony much broom-corn was raised and the crop of 1861 was held in common and was designed to apply to the corporate debt. In addition to this loss, there were high rates of interest, litigation resulting from non-payment of debt, sums paid in compromise, attorney's fees, and taxes—all contributing to raise the debt, while the income was insufficient.

The Studwell mortgage for forty thousand dollars due in 1861 and remaining unpaid, there was considerable expense in renewing the security for a new mortgage, which in its turn fell due and remained unpaid. This resulted in a suit, a decree was entered, but time was given to pay it by installments. In case of sale the land secured should be sold in parcels, allowing occupants a chance to bid at such sale and have the right of redemption. This mortgage was secured by four thousand, eight hundred and seventy acres.

In 1862 a loan of four thousand dollars was obtained from Wm. Nelson of Peckskill, New York, and was secured by five hundred and sixty-eight acres of land. Another loan of eight thousand was made in 1863 of A. Chittenden, a trust deed therefor being issued to H. G. Spofford, of Chicago, and was secured by one thousand, five hundred and eighty-eight acres.

In August, 1865, the trustees felt justified in assessing upon the members two hundred dollars per share to be applied on the debts—dollars payable at or about the time of assessment, fifty dollars about three months later and the balance about four months thereafter. Deeds were made out and left in escrow for the members who should pay and discharge their shares of the corporate debt. But the response was not gratify-

ing and only about fifty-five thousand dollars were realized and were applied on the debt.

All the Studwell claims becoming due, Studwell decided to sell on his decree, whereupon Hiram Sibley, of Utica, New York, was induced to buy the decree and take an assignment thereof and give the colony further time to pay it. So in October, 1866, Sibley bought the Studwell decree, paying Studwell in full. The colony was to pay the decree by installments and the interest yearly.

In March, 1868, the trustees proceeded to devise means for a complete legal individualization of the colony and the full payment of all of its liabilities. At that time, according to the trustees, the debt amounted to about one hundred and fifty-eight thousand dollars, while they estimated that it would require nearly one hundred and twenty-four thousand dollars, besides the individual property and assets of the colony to pay the debts. A claim of the colony for about sixty thousand dollars against the Western Air Line Railroad for grading done in 1856, brought only six thousand, and five hundred dollars, through the failure of the company to complete its road, but until 1865 this claim was considered good by the colony.

A second assessment was accordingly levied upon the members of the colony, account being taken of the amount each member had paid on the first assessment. But believing at that the majority of the members were unable to pay their assessments in money, the trustees thought it was necessary to find some capitalist who would advance money or assume liabilities for said members, in case they were unable to pay their respective assessments, and give such members such time and terms as would enable them respectively to meet the same without sacrifice of property. So the trustees entered into an agreement with Elias Greenbaum, of Chicago, to perform this service for those members who desired it upon their giving him security on such individualized property or personal notes with interest at ten per cent semi-annually. Had this plan been observed by all concerned the trustees claimed that all of the debts might have been paid by the fall of 1868.

These financial troubles which dogged the colonists caused worry and bitter feeling. In July, 1868, a bill of complaint was filed in the Henry county circuit court of six colonists as com-

plainants and the Bishop Hill colony and its seven trustees as such and as individuals as defendants. W. N. Gest, of Rock Island, was appointed as special master in chancery, who after an examination, certified that the trustees since 1860 had received money and property to the value of two hundred and forty-nine thousand, seven hundred and sixty-three dollars, and paid out on account of the colony, one hundred and forty thousand, one hundred and forty-four dollars, leaving the sum of one hundred and nine thousand, six hundred and nineteen dollars to be accounted for.

The case dragged its slow length along until in 1879 when, apparently through an agreement by the attorneys in the case, a sort of settlement of the case was made. The trustees were held accountable for the one hundred and nine thousand, six hundred and nineteen dollars mentioned. Excepting the claim of Olof Johnson for twenty-three thousand, eight hundred and seventy-three dollars, and salary for the years he had acted as attorney in fact having served in that capacity since 1861, the business of the corporation being in the interval transacted chiefly through him, all other claims were allowed, including new obligations amounting to fifty-seven thousand, seven hundred and eighty-two dollars. This new sum included a contingent fund of sixteen thousand dollars, and costs on both sides. On account of this law suit many thousands of dollars had to be paid to the attorneys in the case and to those prosecuting and defending the suit, while the special master in chancery alone received nine thousand dollars in fees.

Under the decree entered April 25, and July 28, 1879, many tracts of land were sold by the special master of chancery, deeds were made out to the purchasers who were notified at the sale that the owners would not voluntarily yield possession of their lands. Therefore some of the grantees filed petitions for writs of assistance to help them get possession of land purchased. Among the lands sold was that of John Root, which had been bought for the benefit of C. C. Bonney, who was one of the complainant's attorneys in the colony suit. A writ of assistance was granted, directed the sheriff to put the petitioner, Lyman M. Payne, acting for Bonney, in possession of the land. Root appealed the case to the appellate court where the judgment of the lower court was reversed. Payne carried the case to

the supreme court, where the judgment of the appellate court was affirmed, the opinion of the court being rendered May 12, 1887, by Justice Mulkey.

The law which governed the remaining cases was thus determined, and these were then dismissed. The original Bishop Hill case thereupon remained deserted. When the clerk of the Henry county circuit court was making up the docket of the court for the February term, 1888, a member of the county bar suggested that the case be omitted from the docket. This was done.

On February 2, 1870, the voters of Bishop Hill decided in favor of incorporating the town. On February 11th the following trustees were elected: Jonas Olson, Jacob Jacobson, Jonas Headberg, P. O. Blomberg, and Peter Johnson. On February 28th, Olof Headlund was elected police magistrate. The board organized with Jonas Olson, president; P. O. Blomberg, clerk; Jacob Jacobson, treasurer.

On February 10, 1894, ordinances were adopted in accordance with the general laws of the state, and a village organization was the result, the elective officers consisting of a president, clerk, six trustees and a police magistrate.

As a process of division took place in economic affairs with the breaking up of the colony, so the religious life underwent a change. Some became indifferent to religion, some adopted liberal views. But others affiliated with the Methodist belief, Methodist preachers visiting the village and the neighborhood and conducting meetings. A Methodist organization was formed in 1864, in a room in the colony church, which room has since been partitioned off, part being taken up by the present stairway leading upstairs to the church proper, and the remaining part devoted to portraits of colonists and colonial scenes painted by a colonist, Olof Kjans, of Altona. In 1867 the Seventh Day Adventists propounded their doctrines at Bishop Hill and in 1870 an organization was effected. Jonas Olson and Olof Osberg serving as its ministers until old age and its infirmities overtook them.

The Adventists continued to use the colony church while the Methodists, who worshipped in a hall in the colony blacksmith shop, for the first few years, built a church of their own in 1868, which was remodeled in 1900. Andrew Berglund and

Olof Stoneberg became local preachers and served in that capacity until they crossed into the beyond. A society of the Mission Friends existed at one time, and a small edifice was erected. But the building was sold a few years ago and was moved to Galva to be remodeled into a private residence.

The fiftieth anniversary of the founding of the Bishop Hill colony was celebrated on September 3 and 24, 1896, when a granite monument consisting of a single large shaft was dedicated to the memory of the founders. Two of the trustees were still living, Jonas Olson, and Swan Swanson, who have since joined the majority of the first settlers who are resting from their labors and cares. Every year since 1896, a reunion has been held on September 23, excepting when that date has fallen on Sunday, when the reunion has been held either on Saturday or Monday. A program has been given in the village park, or in the colony church. Ordinarily there have been basket dinners, but sometimes union dinners in the old bakery building, in recent years fitted up into a hall. Afternoon coffee has also become a feature of these reunions, being usually served in the village election hall.

As the fall of the year mellows the colors of the trees and the fields, and softens the rays of the sun, so in the autumn of their lives the colonists, as they meet at their annual reunions reveal none of the friction which they sometimes must have felt in the days of the colony. Some of those who moved away to other localities and states, come back about that time to meet again their old chums and comrades. The great majority of those who were identified with the beginnings in Sweden have gone to the realm where no trouble exists. Those who were children in the colony are already besprinkled with the snows of age. Their descendants have multiplied into a numerous body scattered far and wide.





CEMETERY

Bishop Hill, Ill.

Though they sleep, 'tis not forever,
There will be a glorious dawn,
We shall meet to part no never,
On the resurrection morn.

From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
A countless throng shall rise again.

Though they sleep, 'tis not forever,
In the lone and silent grave,
Blessed be the hand that taketh,
Blessed be the hand that gave.

In the bright eternal city,
Death can never, never come,
In His own good time he'll call us,
From our rest to that sweet home.



ENTRANCE TO BISHOP HILL CEMETERY

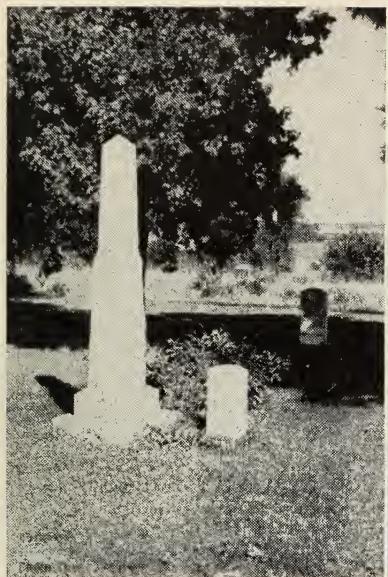
These four trees were planted in memory of local boys who gave their lives in World War I.

Erniel Johnson—Fred Chester Peterson—Rudolph Nordeen—
Wilber Hagberg.

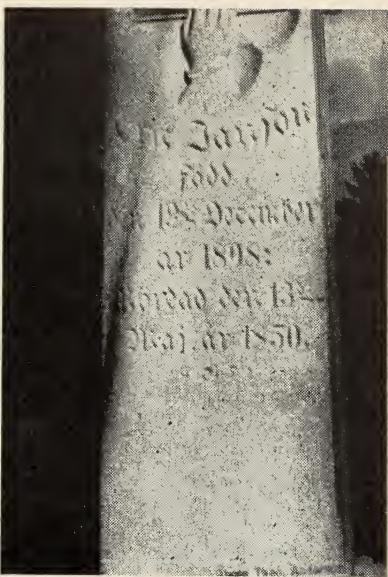


ENTRANCE TO CEMETERY

Bishop Hill



Monuments of Eric Janson and
son, Capt. Eric Janson. In
Bishop Hill Cemetery.



Eric Janson Monument. Inscrip-
tion in Swedish.



Martin Johnson Monument



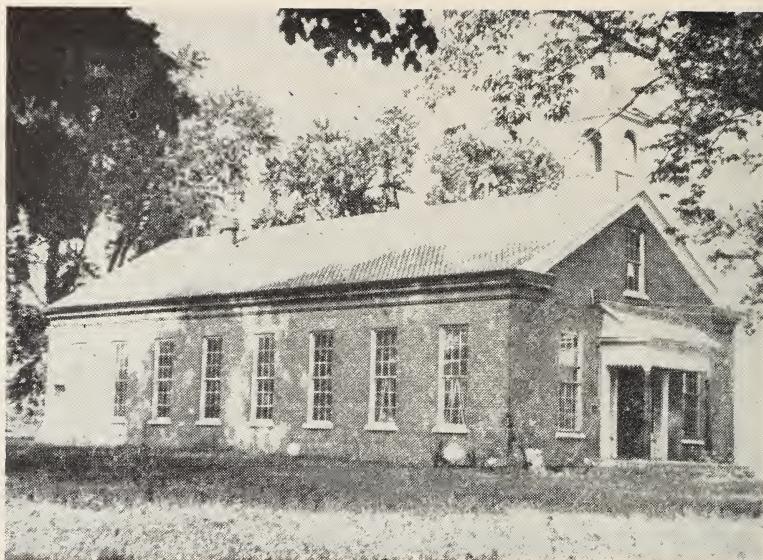
Bjorkland Monument



Stoneberg Monument



Swanson Monument



SCHOOL HOUSE

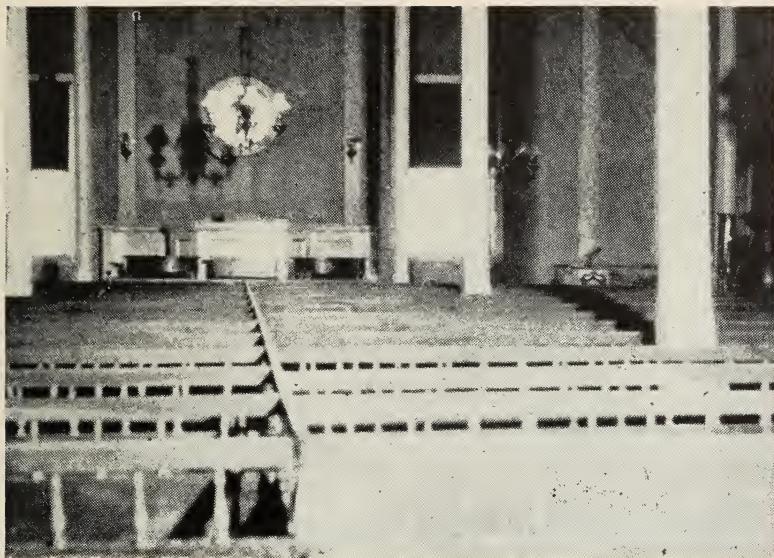
Bishop Hill

The bell, now calling Bishop Hill children to school, summoned the colonists to their meals 100 years ago.



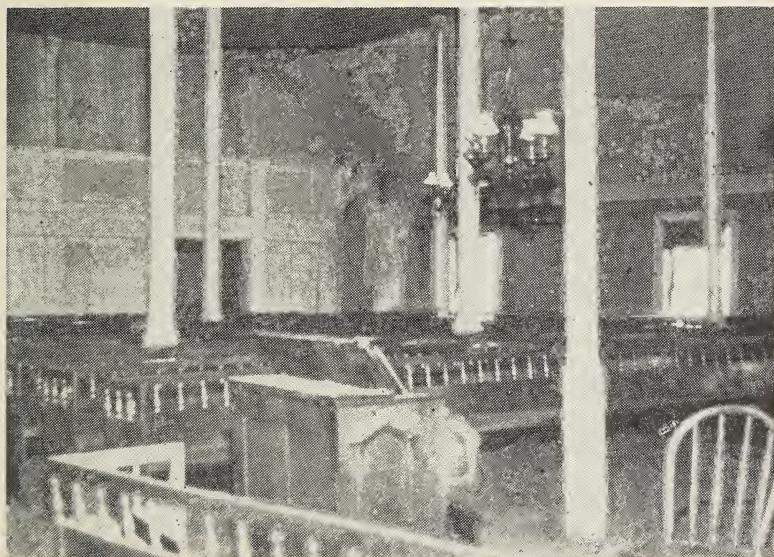
METHODIST CHURCH

Bishop Hill



INTERIOR, COLONY CHURCH

The old colony church with its pews of glistening black walnut over which the voice of the "prophet," Eric Janson, once boomed.



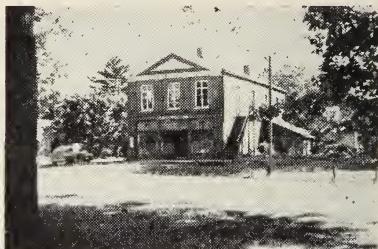
INTERIOR, COLONY CHURCH



The brick dairy building still stands in a well-preserved condition. It now serves as a three-apartment house, which is owned and occupied by Mr. and Mrs. A. L. Krans and son, Willard, Mr. and Mrs. Elmer Nordstrom, and Miss Effie Winroot. The mother of Albert and Julia Krans of Bishop Hill and the mother of Mrs. L. L. Otto, of Cambridge, were dairymaids.



One of several Colony wells



POST OFFICE — Built in 1853, postmistress Mrs. Evelyn Swanson Craig is the grandchild of Mary Malmgren Olson, first woman born i colony, Dec. 27, 1846.



THE "CARRIAGE AND CARPENTER" SHOP



"THE BAKERY AND BREWERY"

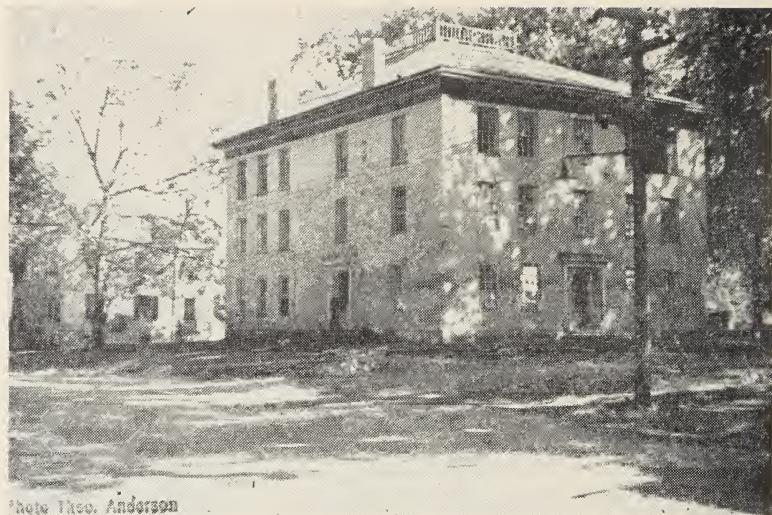


Photo Theo. Anderson

BJÖRKLAND HOTEL TODAY

Every brick of these buildings was molded by hand, every beam and joist was cut and sawed by the pioneers from their own walnut, maple and red oak trees.

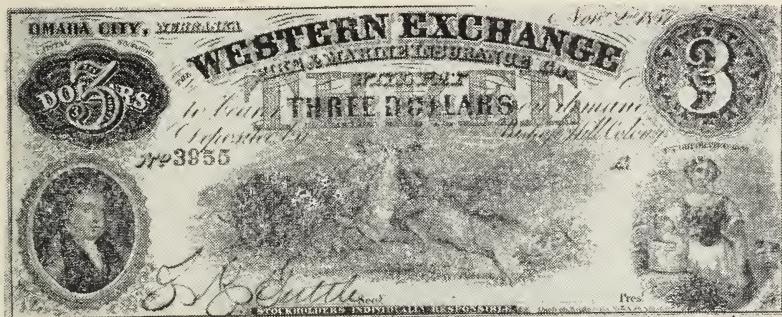


BJÖRKLAND HOTEL 1860

BJÖRKLAND HOTEL, 1860



If a stranger came to town, he could put up at Bishop Hill's hotel, and there he could pay his bill with Bishop Hill's money. For during the Civil War, Bishop Hill, like many other communities, printed its own money which was legal tender within its own boundaries.

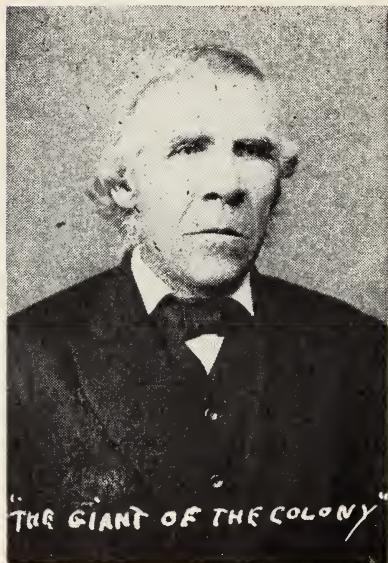




The Bergren Home, Bishop Hill,
Ill., where friends and worthy
strangers are always welcome.



Mr. and Mrs. Jonas Bergren



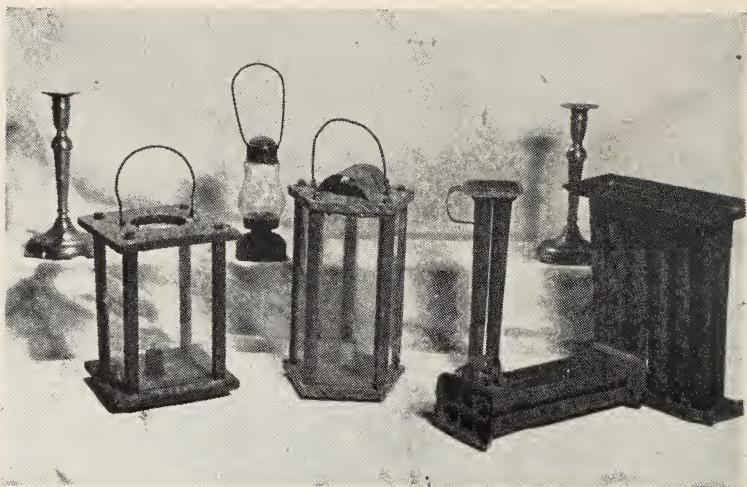
Mr. and Mrs. John B. Johnson "Colonists," parents of Mrs.
Jonas Bergren.



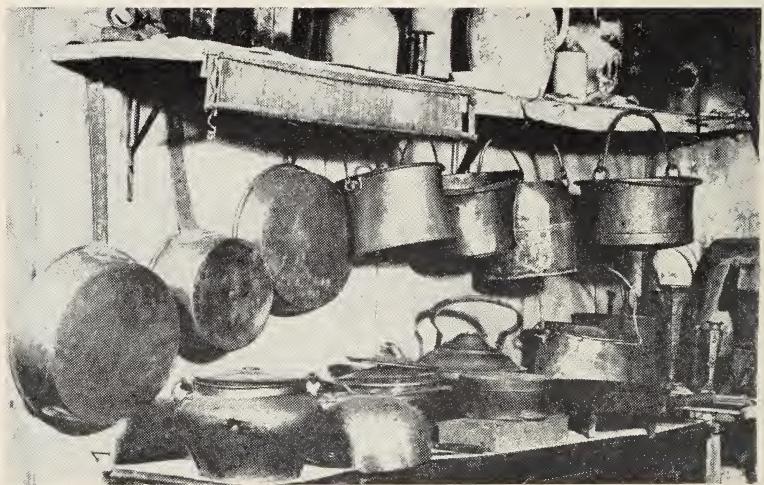
Jonas Bergren in his shop



From the Jonas Bergren collection



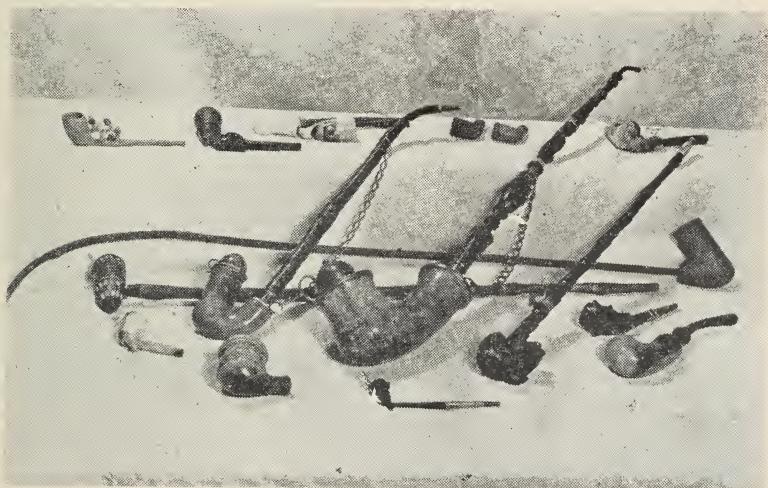
From the Jonas Bergren collection



From the Jonas Bergren collection



From the Jonas Bergren collection



From the Jonas Bergren collection



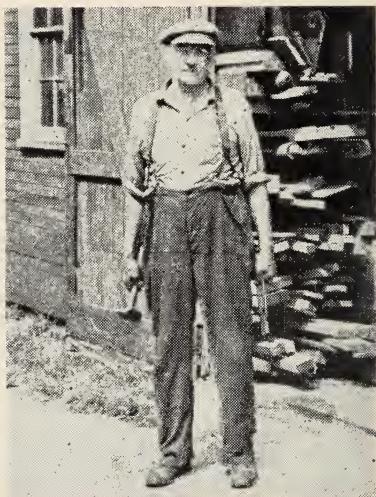
Mr. and Mrs. Ch. Falk



August Naslund



Hans Dahlgren holds portrait of his father, "a colonist."



Ch. L. Nelson, "the Village Blacksmith."

Old Timers of Bishop Hill



John Johnson (Clop John)



Albert Krans, nephew of Olof
Krans "The Artist."

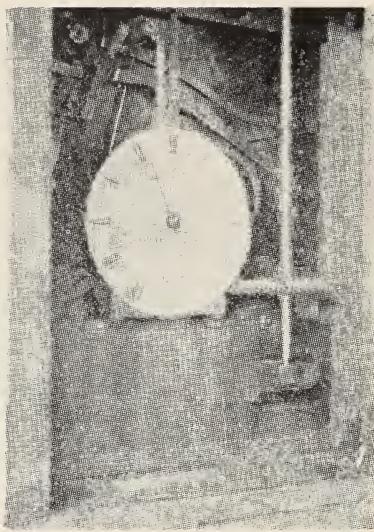


View near Bishop Hill



Mr. and Mrs. Albert Spiegel

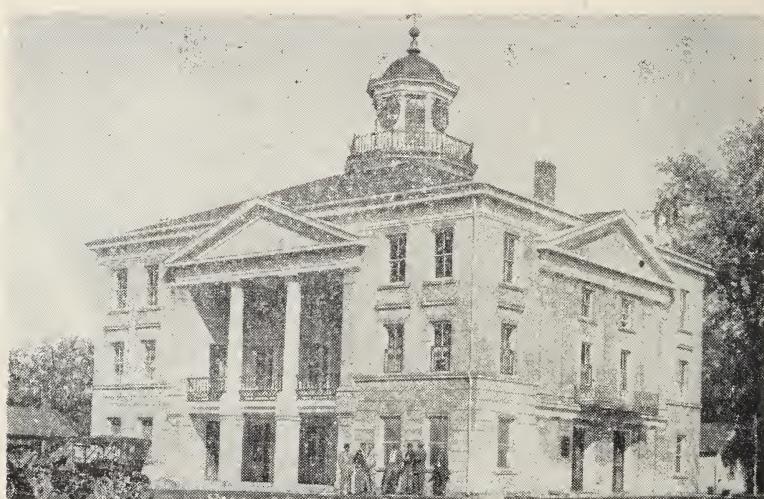
Old Timers of Bishop Hill



Town Clock—Made 1859 by
Bjorkland Blomberg Soder-
quist, Bishop Hill.



Olof Moline Monument in the
cemetery

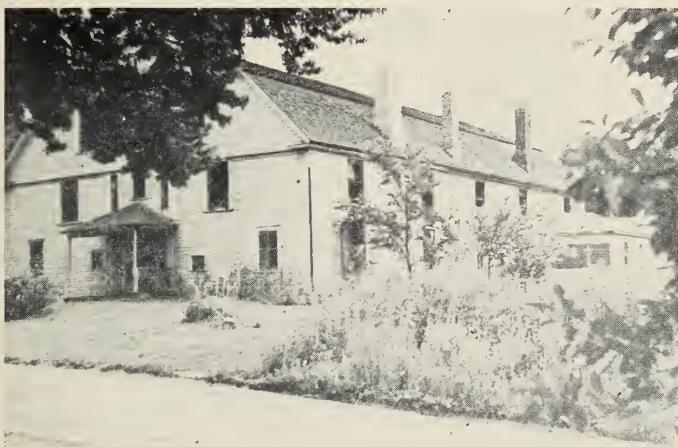


STEEPLE BUILDING

The clock, running since 1859, has no minute hand; as a villager explained: "In Bishop Hill we don't watch the minutes. Even the hours don't need watching here."



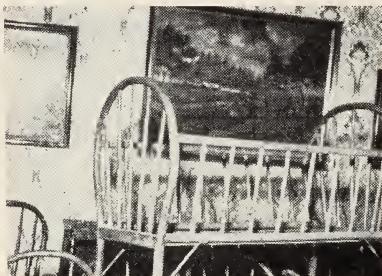
The Big Brick building, finished in 1851, burned in 1928. The kiln-dried bricks were made on the premises. Lime-stone from which lime was made was hauled from Spoon River, twenty-five miles distant. Men and women worked side by side on the construction.



The Old Colony Church built in 1848 which now houses the collection of paintings by the colony artist, Olof Krans.



When the first emigrants came to Red Oak, near Bishop Hill, they purchased 80 acres of land on which stood a small loghouse. This loghouse sheltered many the first winter. Later it was moved to Bishop Hill and was used as a bakery and later again moved to its present site. This house with its original timber underneath the siding is the oldest house in Bishop Hill and one of the oldest in this part of Illinois. Located 1 mile east of Bishop Hill.



Cradle in Colony Church



This building was used as a hospital.

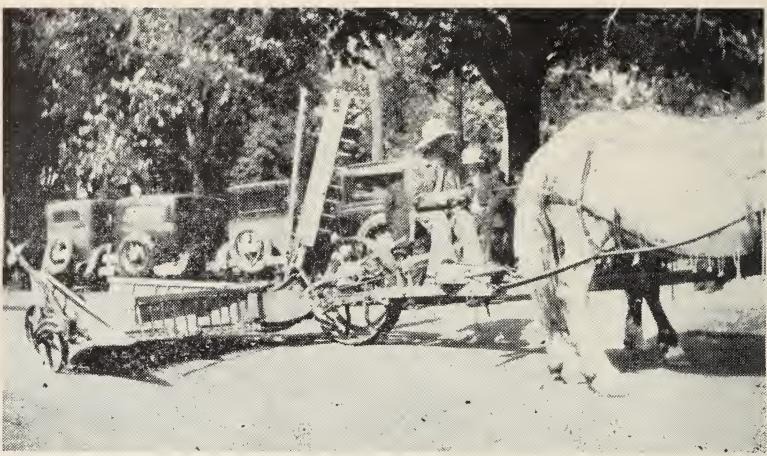


"SPINNING AND WEAVING"

From one of the yearly celebrations.



"PILE DRIVING"



AXEL SHOLEEN ON THE "REAPER"



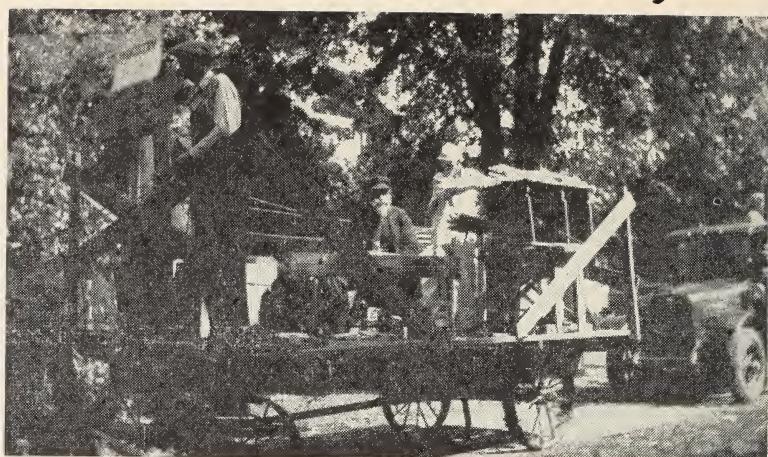
ON THE OLD "BAND WAGON"



INDIAN FLOAT



BRYCE NORDSTROM—“Prairie Schooner”



BROOM MAKING



Galen Chilberg, Phyllis Anderson

PART II

M. A. Mikkelsen

Story of

A Religious Communistic Settlement in Henry
County, Illinois

1891



Mrs. Walberg and "Jarna" Anna



Jonas Danielson, "Doodle"



"Forsva Kare" Danielson

Old Timers of Bishop Hill

The Bishop Hill Colony

I—Devotionalism in Helsingland from 1825 to 1842

The history of devotionalism in Helsingland from 1825 to 1842 revolves around the person of one man. Jonas Olson was born December 18, 1802, in Söderala Parish, in the province of Helsingland. The environments of his boyhood were not of a character to encourage the development of a religious disposition. His father, Olof Olson, a coarse and illiterate peasant, was an habitual drunkard, who when in his cups was in the habit of brutally maltreating wife and children. Nor was his mother a Monica to lead him to Christ, although she loved her son after a fashion, and encouraged him in his endeavors to obtain an education. For Jonas was a bright lad, and was not satisfied with knowing how to read the hymn-book and the catechism, but aspired to learning how to write and cipher, uncommon accomplishments among the peasantry at that time. It was in these unlawful aspirations that his mother encouraged her son, by procuring the necessary writing materials, which as soon as they were discovered by the angry father were ruthlessly destroyed, with the remark that such things were not intended for peasants' sons. At the age of fifteen, when he had been confirmed in the faith of the Established Lutheran Church, Jonas was compelled to shift for himself. For five years he served an uncle on the fathers' side as a farm-laborer. It was here, among the peasant-fishermen on the banks of the river Ljusne, near the Gulf of Bothnia, that he learned the art of preparing salmon for the market in Stockholm. For two years he served an elder sister, and then, at the age of twenty-two, returned home to take charge of his fathers' estate, for the eldest son—there were three sons and two daughters—had, like his father, become incapacitated for work by strong drink. He found everything in a deplorable condition, but with the vigor of youth he set to work to repair the buildings and reclaim the waste land. In the summer-time, while employing common laborers to attend to the work in the fields, he himself bought large quantities of salmon, which he cured and disposed of to good advantage on the market in Stockholm; so

that ere many years had passed it was rumored that Jonas Olson was one of the most prosperous men in the parish. The year 1825 was the epoch-making period of his life. If there was any one vice which the peasantry was addicted to more than another it was the vice of intemperance. But hand-in-hand with intemperance went general laxity of morals. The clergy was no better than the peasantry. The Rev. Mr. Sherdin never waived his privilege of dancing the first round with the bride at weddings, and drank as deep as any of his parishioners. The tithes of grain which the good pastor received he sold again to his flock in the form of distilled liquor. Moreover, it was known that at least one unfortunate girl had owned the associate pastor to be the father of her child. It was at a dance in the winter of 1825 that liquor was passed around in sacrilegious mockery of the Lord's Supper. The incident made a deep impression on Jonas Olson's mind. He became converted, and forthwith resolved to lead a new life. He renounced all worldly amusements and gave himself up to the quiet introspective life of a follower of Christ. He studied the Word of God assiduously, and read the devotional literature of the Lutheran Church, especially the works of Luther, Arndt, and Nohrborg. On his frequent visits to Stockholm he bought books and visited the public libraries, so that, for a peasant, he became an unusually well-read man. It was in Stockholm that he made the acquaintance of C. O. Rosenius, the celebrated Swedish representative of Hallean pietism, and became a constant reader of the church paper edited by him. It was here, too, that he met George Scott, an English Methodist clergyman, who was established in the Swedish capital as chaplain to Samuel Owen, a wealthy English manufacturer. Scott was a man of ability and enthusiasm, and his influence was not limited to the employes of Samuel Owen. He preached in Stockholm from 1830 to 1842 with great success, and although he had had a predecessor in a certain Methodist clergyman by the name of Stewens, he may properly be considered as the founder of the Methodist Church in Sweden. In him Jonas Olson found a warm and sympathetic friend, with whom he had many extended conversations upon religious subjects. Jonas Olson, indeed, never openly embraced Methodism, but was greatly influenced by its teachings, and even accepted its cardinal doctrine of sanctification.

It was, however, especially in the matter of temperance reform that the two friends met on common ground. Under Scott's direction Jonas Olson began to organize temperance societies in his own and neighboring parishes. At first he met with considerable opposition. The clergy objected that Jesus at Canaan had not disdained to encourage the social practice of putting the wedding guests under the table. Jonas Olson's own pastor accused him of heinous designs upon his distillery. But the Crown soon lent its support to the movement, and then the clergy were everywhere among the first to sign the pledge.

But it was not only as an organizer of temperance societies that Jonas Olson found expression for his change of attitude towards religion. Immediately upon his conversion in 1825 he had begun to preach in the conventicles of the Devotionalists, who were just then beginning to appear in Söderala Parish, in the province of Helsingland. In 1826 he married his first wife. The marriage proved a happy one, although but of short duration. The death of his wife, after only a year and a half of married life, caused him to throw himself with additional zeal into church work, and it was due to him that Devotionalism was carried to every quarter of the province of Helsingland.

The Devotionalists were pietists, using the word in the broader sense in which it is employed by Heppe and Rieschl. They did not form a separate sect. They were merely individuals who were dissatisfied with the absence of vital piety in the Established Church, and who wished to introduce a living Christianity by private preaching and by the superior piety of their lives. They were called Devotionalists, or Readers (*Läsare*), because they assembled in private houses to hold devotional meetings, and because they read their Bibles and books of devotion assiduously in their homes.

C. A. Cornelius says in his history of the Swedish Church, "If we consider European Christianity in its entirety, church work in the nineteenth century . . . has been characterized by an endeavor to repair the injury wrought by the century of the Illumination, and, if possible, to restore the old order of things." It was this reactionary tendency which, in the Swedish Church, was represented by Devotionalism.

Devotionalism had this in common with other pietistic movements in the latter part of the eighteenth and the beginning of the nineteenth centuries, that it sought to purify the Church from within; that it supplemented the regular church service by conveniecle worship; that it paid less attention to objective purity of doctrine than subjective piety; that, in its zeal for the simplicity and vital Christianity of the Apostolic Church, it condemned many forms of amusement and recreation in themselves entirely innocent.

The clergy in the Swedish Chuich not being so thoroughly and generally rationalized as in other Protestant countries, the conditions were not present for a popular religious opposition movement of national dimensions, and thus we find that Swedish pietism did not produce any great national leader after whom it might be named. It began to spread under local leaders in the latter part of the eighteenth century. Its stronghold was Norrland, one of the great political divisions of Sweden, of which Helsingland is a subdivision.

Economically, the province of Helsingland is well situated. It possesses rich iron mines, which yield a large annual produce. It also possesses linen and other manufactures. But the principal part of the population consists of independent peasants, who own their land in fee-simple. Helsingland is not cursed with the system of large landed estates which obtains farther south in Sweden, and consequently there are no *Torpare*, or cottagers, who eke out a precarious existence on small patches of land held in return for labor services rendered to the lord. The principal city is Gefle, built on a small inlet of the Gulf of Bothnia. It has a good harbor and is one of the best built towns in Sweden. Its population exceeds twenty thousand. The commerce is considerable. The exports consist of iron, timber, flax and linens. The imports are principally corn and salt. The population of Helsingland being chiefly agricultural, there are no important towns outside of Gefle. The peasants are frugal, thrifty and industrious. Their farms are small, but well kept and well cultivated, the staple produce being flax, rye and potatoes. The peasants place great pride in their neat red-painted farm-houses surrounded by patches of flowers and garden-truck. The roads are fine, and distances to market convenient.

In spite of material prosperity, however, the state of edu-

eation and morals in the early part of the present century was low. Drunkenness was a common vice. Many could not read, and few indeed were those who could write. Yet in this they were no better nor no worse than the peasantry of other European countries at the time, for the day of modern public schools had not yet arrived. But with the advent of Devotionalism and temperance reform a radical change took place. The people began to read and turned to habits of industry and sobriety.

It was the best part of the population which joined the Devotionalists, namely, the peasants and independent artisans. Some of the clergy, too, became interested and took part in the conventicles. But Jonas Olson continued to be the leader and the principal lay-member. He enjoyed the respect and the confidence of the entire community, representing it in a public capacity as juror to the district court. For seventeen years Jonas Olson and the Devotionalists of Helsingland assembled in conventicles and read their Bibles and books of devotion unmolested, enjoying their full privileges as members of the Established Church, when a new actor appeared upon the scene. This actor was Eric Janson.

II—The Rise of Jansonism

Eric Janson was born December 19, 1808 in Biskopskulla Parish, Uppland, and was the second son in a family of four sons and one daughter. His father, Johannes Mattson, was a poor man, who by thrift and industry succeeded in laying by enough means to become the owner of a small landed estate in Österunda Parish, Westmanland, where Eric spent the formative period of his youth. Eric Janson was a born religious leader. He was not a profound speculator, but was endowed with a rare gift of eloquence and an extraordinary power to control the actions of large bodies of men. Little is known of his youth, except that his education was meagre, consisting merely of the religious instruction required in a catechumen of the Established Church. While yet a mere boy he experienced the call of religion, but soon suffered a relapse, and there was nothing in his mode of life to distinguish him from the pleasure-loving youth of the social class to which he belonged.

At the age of twenty-six he experienced a miraculous cure

from an aggravated form of rheumatism. He had for some time been suffering intense pains, but, being a man of restless, active disposition, he could not be persuaded to treat himself as an invalid. One day, as he was plowing in the fields, an unusually severe attack came upon him, in which he fainted away. On regaining consciousness, he heard a voice saying: "It is writ that whatsoever ye shall ask in prayer, believing, ye shall receive; all things are possible to him that believeth. 'If ye shall ask anything in my name, I will do it,' saith the Lord." Eric Janson recognized in the voice a message from God, and, falling upon his knees, prayed long and fervently that his lack of faith might be forgiven him and that his health might be restored. On arising, his pains had disappeared, never to return.

From this time on his whole being was turned into religious channels. He was seized with an insatiable thirst after spiritual knowledge. He read all the books of a devotional character that were to be had, but, not finding in them the peace that he longed for, turned himself towards the Bible as the sole source of spiritual comfort. His own personal experience had taught him the efficacy of faith in prayer. To want of faith, then, he ascribed all the misery and suffering which he saw about him on every hand. This want of faith he attributed to the Established Church, which was concerned more with outward churchly ceremonies than with vital piety. From the subject of faith the transition of thought to the subject of sanctification was easy and natural. After prolonged study he came to the conclusion that the Lutheran doctrine of sanctification was wrong, holding that the faithful have no sin. He seems not, however, to have advocated these views in public before 1840, for, although acting as a lay-preacher among the Devotionalists of Osterunda Parish, no suspicion attached to his orthodoxy previous to that year. But in 1840 he began to preach earnestly against the assumed abuse of the devotional literature, insisting that it distracted attention from the Bible, which was the only true source of spiritual knowledge. It was not until several years later that he began to oppose in public the Lutheran doctrine of sanctification.

Up to the age of twenty-seven he remained with his parents, when, contrary to their will, he married a girl below his station. As a consequence he was thrown almost penniless upon his own

resources. He rented a farm and undertook several small business ventures, in all of which he was successful, so that he was ultimately enabled to purchase the estate of Löторп for 1000 rix-dollars, cash.

In 1842, having heard of the Devotionalists in Helsingland, he visited that province as a dealer in flour, in which capacity he traveled extensively in his own and neighboring parishes. In 1843, at the age of thirty-four, he made his second visit to Helsingland. In January of this year, while passing through Söderala Parish, he formed and acquaintance which proved to be of inestimable importance in the shaping of future events. Discovering by mere chance that Jonas Olson was a Devotionalist, he applied to him for lodging over night, and his request was hospitably granted. It was a Saturday night. The stranger appeared reserved, and had nothing to say on religious subjects. The following morning Olson's married sister came over to buy some flour. But the stranger answered, "Do you not know that to-day is the Sabbath? We will postpone business till to-morrow." The stranger accompanied the family to church. On the way home, contrary to the custom, he said not a word about the sermon. In the afternoon his host took him to a conventicle of the Devotionalists, where he was invited to speak. But he remained silent. On taking leave the following morning he said to his host, "I have had a restless night. The Lord hath imposed a duty upon me. I have struggled in prayer to avoid it, but cannot. Be a priest in your own house. I have been here a Saturday night and a Sunday night, and you have not assembled your household in prayer."

If Jonas Olson had been previously impressed by his guest's conduct, he was not any the less so now. The rebuke was accepted in humility, and from that time on Jonas Olson recognized in the stranger a man of God. He accompanied him to Hudiksvall and Gefle, and everywhere introduced him to the conventicles of the Devotionalists. On account of the personal standing of his introducer, Eric Janson everywhere met with a favorable reception. Everywhere he was invited to speak, and he now no longer refused. The appreciativeness of his audiences spurred him on to his most eloquent efforts, and the evident results of his preaching convinced him that his mission as a revivalist lay in Helsingland.

In June of the same year he made his third visit to Helsingland. He was now in such demand that, like his great Master, he was obliged to travel by night and preach by day. His sermons frequently lasted from five to six hours. Many of the clergy visited his meetings, but as yet no objections were raised to his preaching. His fourth journey to Helsingland was made in the following autumn. He now decided to sell his estate in Westmanland and move to Helsingland. In the meantime, however, his father died, and he moved instead into the home thus left vacant. Here he remained till April, 1844, when he accomplished his original purpose and removed to Forsa in the north of Helsingland.

With the advent of Eric Janson to Helsingland in 1842 we may, roughly speaking, say that Jansonism begins. Eric Janson never had any large following in his own province of Westmanland, nor even in his own parish. Although, indeed, he made numerous converts outside of Helsingland, this province nevertheless remained the Jansonist stronghold. The reason is to be sought in the fact that the conditions in Helsingland were particularly favorable for the reception of his doctrine. To the Devotionalists of Helsingland there was nothing positively new in his teaching. The two points in which he disagreed with the Established Church were, firstly, with regard to the doctrine of sanctification; secondly, with regard to the devotional literature. In the doctrine of sanctification he agreed with the Methodists, holding that the faithful have no sin. But, as we have seen, Jonas Olson had accepted this doctrine from George Scott, the English Methodist clergyman stationed in Stockholm. It is impossible to ascertain whether or not Eric Janson himself ever came under the personal influence of George Scott. Some of his followers assert that he did; others assert with equal positiveness that he did not. But be that as it may, in matters of faith he had much in common with John Wesley, and his style of preaching and method of delivery is said to have resembled very much that of the early Methodists. Nor was his rejection of the devotional literature new in Helsingland. In 1805, Eric Stålberg, of the parish of Piteå, had founded a sect of Separatists, which spread rapidly over the greater part of Norrland, including the province of Helsingland. One characteristic of this sect was that, with the exception of Luther's writings, it

discouraged the use of devotional literature, saying that, at the best, human writings are full of error and only tend to distract the attention from the Word of God. Although Jonas Olson and the majority of the orthodox Devotionalists in Helsingland cannot be said to have shared this view previous to the advent of Eric Janson, they were nevertheless familiar with it.

Jansonism did not spring ready-made from the brain of its author. It was a gradual development, and the form which it ultimately assumed was largely determined by the attitude of the Established Church. Eric Janson did not at first display any separatistic tendencies. He merely preached against the rationalism and dead orthodoxy which were prevalent in the Swedish Church. He advocated a return to the simplicity and earnestness of primitive Christianity. He warned his followers to read the Word of God, and did not hesitate to punish in public the sins of prominent individuals. His preaching was of a pre-eminently nomistic character, and many even of those who thought they had found peace in God saw the vanity of their lives. He traveled from parish to parish conducting revival meetings. The number of his adherents was soon estimated at from 1500 to 4000. The clergy became alarmed at the rapid growth of a strong religious sentiment over which they had no control and the import of which they did not understand. They regarded the Jansonists as a new sect holding doctrines that were subversive of the existing church organization. In order to regain their lost hold upon their congregations they denounced Janson from the pulpit, and appeared in the conventicles to warn their parishioners against the impostor and false prophet. They attempted to refute his heresies with regard to the devotional literature and the doctrine of sanctification. But Janson was gifted with a matchless power of debate, besides being well versed in the Scriptures, and whenever it came to a battle of words was almost certain to come off victorious. The Jansonists were refused admittance to the Lord's Supper. Eric Janson retaliated by saying that there could be no faith without persecution; that there was no saving power in the sermon of an unconverted minister; and forbade his followers to worship in the Established Church, holding his conventicles at the time of the regular church service. This was the beginning of his estrangement from the Established Church.

As the influence of Janson increased, so also the number and hostility of his enemies. His followers were subjected to the abuse and insult of the rabble. Their meetings were disturbed, their houses pelted with stones, and their persons assaulted. But they praised the Lord who tried their faith by allowing them to be persecuted. They marched along the public highways at night and sang spiritual hymns, or gathered in front of the parsonages to pray for the conversion of their unregenerate pastors. When their conventicles were prohibited they assembled in the woods and in out of the way places to partake of the Holy Communion. Faint rumors of these midnight gatherings came to the church authorities, and the spectre of a new peasant insurrection stalked abroad. Eric Janson was regarded as a second Thomas Munzer. He was charged with all sorts of atrocious crimes. A large number of his followers were women. Women frequently accompanied him on his missionary journeys. With one of these, by the name of Sophia Schön, he was particularly accused of improper relations. One night she was surprised in her home by the pastor of Österunda Parish, who had come with a number of his henchmen to find Eric Janson, Eric Janson was, of course, not to be found; but Sophia Schön was dragged from her bed and brought, dressed only in her linen, to the sheriff's bailiff.

In June, 1844, an event took place which gave the opponents of the new heresy an opportunity of adopting severe legal measures. Already since 1840 Eric Janson had witnessed against the assumed abuse of the devotional literature. The human writings of Luther, Arndt, Seriver, Nohrborg had usurped the place of the Bible. These new idols had stolen away the hearts of the people. They must be destroyed.

The burning of the books took place June 11. A great concourse of people from the country around assembled on a farm near the town of Tranberg. An immense bonfire was made of books, pamphlets, tracts—everything except the Bible, the hymn-book and the catechism. Amidst the singing of hymns and great spiritual exaltation the assemblage watched the destruction of the “Harlot of Babylon.”

The embers of the fire had hardly died out before the news was spread in every quarter of Sweden. People were horrified. Two days later, Janson was arrested by the Crown officials and

brought before the sheriff's court in Gefle. After a preliminary trial he was transferred to the sheriff's court in Wästerås, under whose jurisdiction he properly belonged. Here his mental condition was examined into by a medical expert, while a court chaplain examined into his spiritual. He was finally released to await a new trial, but was not allowed to return to Helsingland.

In the meantime, delegations of his adherents had visited the king, and had been promised a hearing of their grievances before the proper authorities. Upon his release Janson himself sought admission to the king, and was so graciously received that he wrote back to his friends, "I have triumphed at court." In September, 1844, he was summoned to appear before court in Westerås. In his defense he stated that the Church had abused its trust; that it had fallen from the true faith; that its servants were mere worldlings; that he was sent by God to restore the faith and show sinners the way of salvation. He was released and allowed a pass to his home in Forsa, Helsingland.

In the meantime, the ardor of his adherents in Helsingland had not abated. Jansonism was being preached in every quarter. The reappearance of the leader gave a new impetus to the movement. His enemies had not been able to do him any injury. The king and the highest secular authorities in the realm were his sympathizers. It was only the hierarchy of the Established Church that sought his destruction. But full amnesty might soon be expected, the abominable machinations of the Church would be thwarted, the dawn of religious freedom was not far distant. So thought his simple-minded followers. His journey through Helsingland was one continued ovation. Everywhere the people flocked to the conventicles. Those who were left in doubt by his preaching were converted by the magnetic touch of his hand. In some parishes the churches remained almost empty.

October 28, 1844, the second crusade against religious books took place—this time in Söderala Parish—and now not even the hymn-book and the catechism were spared. Janson was immediately arrested. But there was reason to be cautious. He was again released to await a new trial. Hardly had he been released before he was rearrested and condemned to a short imprisonment for holding revival meetings. December 18 he was

summoned before the House of Bishops in Upsala. His case was not decided.

It would be neither profitable nor interesting to rehearse the legal chicanery and petty persecution with which his life was embittered, and by which he was agged on, as it were, to abandon all Lutheran traditions and assume a position of open hostility to the Established Church. Through the zeal of the inferior clergy he was arrested six times, being three times released by royal orders; twice he was admitted to the king; he was transferred from one court to another; but, it is claimed, never received a thorough and impartial investigation.

His followers were subjected to the same sort of treatment. The ancient and obsolete law against conventicles, adopted in 1726 against Hallean pietists and other heretics, was revived in all its severity. Jonas Olson and his younger brother, Olof Olson, were made to pay heavy fines for participating in the destruction of the religious books and for holding conventicles. They also were summoned before the House of Bishops in Upsala to answer for their religious opinions.

Finally, a price was set upon Eric Janson's head. He was hunted from place to place, leading a life as adventurous as even that of the sweet singer of Brandenburg in the seventeenth century. On being captured, his friends feared that he would never be released, and conspired to effect his escape. Some of them, under color of violence, took him away from the Crown official, as he was being conveyed from Gefle to Westerås, and brought him over the mountains into Norway. From there he went to Copenhagen, where, in the company of a few friends, he embarked for New York. In July, 1846, he arrived in Victoria, Knox County, Illinois, whither he had been preceded by Olof Olson.

III—Emigration of the Jansonists and the Founding of the Bishop Hill Colony

While hiding in the mountain fastnesses of Söderala and Alfta, Eric Janson had planned the emigration of his followers from Sweden, and the founding in America of a socialistic theocratic community, for he had by this time abandoned all hopes of obtaining in Sweden religious liberty, either for himself or for his followers. Impelled from one point to another

by the spirit of opposition, he had now developed an independent system of theology, directly antagonistic to the authority of the Established Church. Without incurring the displeasure of the Church, he had begun his reformatory activity by opposing the use of the devotional literature. Then he had opposed the Lutheran doctrine of sanctification. For this, himself and his adherents had been excluded from participation in the Lord's Supper, whereupon he had dealt out the Lord's Supper with his own hands. Meeting with legal prosecution at the hands of the inferior clergy, he had rejected the authority of the Established Church altogether, and proclaimed himself as the representative of Christ, sent to restore the true Christian Church, which had disappeared from the face of the earth with the introduction of established state churches.

The central idea of Jansonism in this final stage of its development may be summed up as follows: When persecution ceased under Constantine the Great and Christianity became the state religion, Christianity became extinct. Eric Janson was sent to restore Christianity. He represented the second coming of Christ. Christ revealed himself through him, and should continue to do the same through the seed of his body. The second advent of Christ was to be more glorious than the first. "As the splendor of the second temple at Jerusalem far exceeded that of the first, erected by the son of David, so also the glory of the work which is to be accomplished by Eric Janson, standing in Christ's stead, shall far exceed that of the work accomplished by Jesus and his Apostles." Eric Janson was to separate the children of God from the world and gather them into a theocratic community. In America he was to build up the New Jerusalem, from whence the Gospel should go forth to all the world. The New Jerusalem should quickly extend its boundaries until it embraced all the nations of the earth. Then should the millenium be ushered in, in which Eric Janson, or the heirs of his body, should, as the representatives of Christ, reign to the end of all time.

In 1845 he had sent Olof Olson to America to examine the country and fix upon a suitable location for the community. This was before the modern Swedish emigration to the New World. America was a name almost unknown to the peasants of Helsingland. But in 1943 an adventurous Swede from the

parish of Alfta had wandered as far west as Chicago. He had written home glowing accounts of the country. His letters had been circulated among friends and acquaintances, and their contents had inspired the persecuted Jansonists with a new hope. In America there was no established church; there were no inquisitorial and tyrannous priests, no superecilious aristocracy; there was a home for every one, and, above all, religious and political liberty. The Jansonists possessed a strong love of home and country, but the exile which they had formerly feared under the conventicle laws no longer appeared so terrible.

In New York, Olof Olson made the acquaintance of the Rev. Mr. Hedström, who is known as the founder of the Swedish Methodist Church in America. Hedström was stationed as a missionary among the Scandinavian seamen in New York. He held his services in a dismantled vessel, a part of which was fitted up for the reception of Olof Olson's family, consisting of his wife and two children, who remained there during the winter of 1845-6. Under the influence of Hedström, Olof Olson joined the Methodist communion, and presently proceeded on his way to Victoria, Knox County, Illinois, where he was hospitably received by Hedström's brother. After a prospecting tour of Illinois, Wisconsin and Minnesota, Olof Olson wrote back to Sweden confirming previous favorable reports of the country, and recommending Illinois as the future place of settlement. In July of 1846 he was joined by Eric Janson, and together they fixed upon a point in Henry County as the location of the settlement. Olof Olson, however, never joined the community, but purchased a farm near Victoria, where he died shortly after the arrival of the main body of the Jansonists.

Before leaving Sweden, Eric Janson had appointed certain trustworthy men to conduct the emigration. Chief among these were Jonas Olson, Olof Johnson, Andreas Berglund, and Olof Stenberg, all of whom were to play an important part in the later history of the Jansonists.

While the orthodox Devotionalists in Helsingland consisted chiefly of independent farmers and artisans, the Jansonists included in their number a large proportion of miners and factory hands, and poor people of every description, for Jansonism was, in the true sense of the word, a popular religious movement. Many of the Jansonists were therefore persons who were un-

able to defray the expenses of a long journey. It was this fact which prompted Eric Johnson to make community of goods a part of the social economy of the New Jerusalem. He based his reasons for the adoption of communism entirely on scriptural grounds. Neither he nor his followers knew any other form of communism than that based on religion. The Jansonists were unacquainted with the philosophical systems of the great social reformers of France. The politico-economic questions that were agitating the proletariat in the great world without had left them undisturbed. They were illiterate people. Their reading was limited to one book, but in that book they found that the first Christian church had taken care of its poor and that material goods had been held in common. So the wealthy sold their property, real as well as personal, and the proceeds went to the common coffers to be added to the widow's mite. The sums which were thus contributed ranged from 24,000 crowns downward, and were paid over to the men in charge of the emigration.

When the time for the emigration arrived it was found that 1100 Jansonists were willing to abandon their homes for the sake of religion. It was impossible to secure passage at one and the same time for so many people, for the Swedish vessels which touched at American ports were limited in number and were merely freight vessels without accommodations for passengers. So the emigrants were dispatched in parties as opportunity offered. The vessels were small, rooming only from fifty to one hundred and fifty passengers apiece. Many of them were unseaworthy, and not unfrequently they were overloaded. One was lost at sea, another was shipwrecked off the coast of Newfoundland, and still another occupied five months in the voyage.

The emigrants gathered in Göteborg, Söderhamn and Stockholm, but by far the greatest number sailed from Gefle. The first vessel to set sail from Gefle left in the summer of 1846. For weeks previous to the departure of the vessel vehicles of every description came trundling into the seaboard town of Gefle. From a distance of over a hundred miles pedestrians came in, travel-stained and foot-sore. A feverish excitement reigned. No one wanted to be left behind, for the Jansonists believed that when they should stand out to sea Sweden would be destroyed for the iniquity of the Established Church. It was a sad parting.

Families were torn asunder, children left their parents, husbands left their wives, the mother left her infant in the cradle. It was the flower of the youth that went, principally young men and women between the ages of twenty-five and thirty-five. Their friends never expected to hear of them again. It was feared that they would be taken by pirates, or that the captains of their vessels would sell them into slavery, or bring them to the terrible "island" of Siberia where the Czar of Russia sends all his desperate criminals. In American waters, too, there were frightful sea-monsters, more feroceious and destructive than even the Midgard serpent. And if America was the home of freedom and a country of fabulous wealth, it was also the resort of cut-throats and assassins and full of tropical abnormalities.

Everything was ready for the departure when, at the very last moment, the passports were withheld by the authorities. However, a delegation of the Jansonists, headed by Jonas Olson, waited upon King Oscar I., who gave them an order for the necessary papers.

The first shipload of passengers was met in New York by Eric Janson, who had proceeded from Victoria to meet them. From Troy the emigrants went by canal to Buffalo, thence by way of the Great Lakes to Chicago. In Chicago they purchased horses and wagons for the conveyance of the invalids and the baggage. The able-bodied walked on foot one hundred miles across the unbroken prairie to Victoria, where the party arrived in July, 1846. A few days later the Jansonists removed to Red Oak Grove, about three miles west of the present Bishop Hill, where for two hundred and fifty dollars their leader had purchased an improved eighty-acre farm in section nine of Weller Township August 2 one hundred and sixty acres of land in section eight of the same township were purchased for \$1100. This was a very desirable piece of property, containing not only cultivated fields, but also a log-cabin and outhouses.

It now remained to choose a suitable town-site. The south-east quarter of section fourteen, township fourteen, was finally decided upon, and purchased of the United States government, September 26, for \$200. It was a beautiful spot, sparsely covered with a small growth of oak trees, and located on the south bank of the South Edward Creek. On the same day two addi-

tional quarters were purchased in sections twenty-three and twenty-four of the same township for \$400.

Anticipating the arrival of the second party of immigrants, two log-houses and four large tents were erected, all of which were in readiness when Jonas Olson arrived with his party on the 28th of October. Simultaneously with the setting in of cold weather, when the tents had to be vacated, a new party arrived. Several log cabins were hastily put together, and a large sod house erected, which later served as a common kitchen and dining-hall. Twelve "dug-outs," about twenty-five or thirty feet long and eighteen feet wide, were also built. In these dug-outs two tiers of beds were placed along each wall, and each bed held two or more occupants. In one dug-out there were three tiers of beds and three occupants in each bed, fifty-two unmarried women performing their toilets there morning and evening. The mud eaves were damp and unwholesome, and the mortality was frightful. Nearly every morning a fresh corpse would be pulled out from the reeking death-traps. Before the snow fell a fourth party of immigrants had arrived, and four hundred persons wintered in the settlement, of whom seventy were stationed at Red Oak Grove.

One of the first concerns of the Jansonists was to provide a place of worship. Already before the arrival of the second party a large tabernacle had been erected. It was built in the form of a cross and was able to room about a thousand persons. The material consisted of logs and canvas, and the whole structure was intended merely as a temporary makeshift. Divine worship was held here twice a day on week days and three times on Sundays. Eric Janson himself went the rounds of the camp at five o'clock in the morning to call the people to devotion. Half an hour later the services began, and frequently lasted for two hours. The second devotional meeting was held in the evening. When spring arrived, however, and the work in the fields began, the morning and evening devotions were substituted by a short meeting during the noon recess, and in favorable weather this was frequently conducted in the open air.

The Jansonists were illiterate people, but they held progressive views with regard to elementary education. Already the first winter, at such times when the weather prevented outdoor work, a school for adults was carried on in the tabernacle

by Mrs. Hebbe and, later Mr. Hellström, who both instructed in the advanced arts of writing and ciphering. A similar school for adults was established at Red Oak. As early as January, 1847, an English school was opened. A Presbyterian clergyman the Rev. Mr. Talbot, taught some thirty-five children in a mud-cave from January to July. At times he was assisted by his two daughters and by Mrs. Pollock, who was a member of the community. Mr. Talbot was succeeded by Nelson Simons, M.D.

Measures were also taken for the propaganda of faith. Eric Janson appointed twelve young men to be the apostles of Jansonism in the New World. Great expectations were centered in these twelve young men. After a few months' instruction in the English language, they were sent out upon their mission to convert the United States and the world. They met with but moderate success, however, for the Yankee was too busy inventing bad clocks and peddling cheap tinware to listen to what the missionaries had to say.

The community experienced great difficulty in securing sufficient food. After the expenses of the journey and the purchase of so much land, the funds of the society were well nigh exhausted, and credit they had none. The grain had to be hauled twenty-eight miles to the nearest mill to be ground. But the mill was constantly under repairs and could not be relied upon. After attempting to supply their wants by means of hand-mills, the society erected a small grist-mill on the Edwards Creek, which, when the water failed, was run by horse-power.

In the spring of 1847 the community began to manufacture adobe. Several houses were built of this material, some of which remained standing until 1862. The ravine which intersected the town-site contained chalkstone in abundance, and the preparation of it into cement was taught the Jansonists by Philip Mauk. The first frame building was also erected in 1847, the lumber being hauled from Red Dak Grove, where a sawmill, run by horse-power, had been put up by the society. As the needs of the society increased, this mill was later on bartered away for a larger one run by water-power. May 4, 1848, the society purchased of Cramer and Wilsie forty acres of land for \$1500. This land was excellent timber land, and contained a sawmill more than large enough to supply all the wants of the society.

While the Jansonists had been employed in these building

operations they had not neglected agriculture. The land at Red Oak Grove had been put under cultivation, and pieces of land had been rented here and there, for which they were obliged to pay one-third of the gross produce. During the first year the Jansonists broke three hundred and fifty acres of land and laid three and a half miles of sod fence. In the autumn of the year their threshing was done by Mr. Broderick, whose machine they purchased, only to make it serve as a model for a larger and more improved machine of their own make.

November 18, one hundred acres of land in section seventeen, Weller Township, were purchased of W. H. Griffins for three hundred and eighty dollars.

June 4, 1847, the fifth party of Jansonists arrived. The party contained, besides children, four hundred adults. This accretion to the community required the purchase of more land. Before the close of the year the following purchases had been made: eighty acres in section seventeen, two hundred and forty acres in section sixteen, thirty-nine acres belonging to Mr. Broderick, besides other property.

In January of the following year an old-fashioned wind grist-mill was erected, the mill on the Edwards Creek proving inadequate to meet the increasing demands made upon it.

With the arrival of the new party a great scarcity of dwelling room arose. Five new mud-eaves were excavated for the people, while similar provisions were made for the horses and cattle. Nevertheless the Jansonists suffered intensely. The winter was a severe one. The dug-outs were damp and unwholesome and fearfully crowded. The ravine into which they faced was alternately swept by fierce wind storms or choked up with snow. There was lack of provisions, and the Jansonists suffered from hunger as well as from cold. The change of climate also produced suffering. Fevers, chills and diarrhoea were common, and many succumbed. The hardships were more than many members of the community had the resolution to bear, and they left singly and in squads as their lack of faith and pressing wants seemed to require. The seeds of internal discord, too, were sown, for religious differences arose which resulted in the withdrawal of about two hundred members in the autumn of 1848. The majority, however, remained steadfast. Their courage was cheered

by the matchless eloquence of their leader, and their unshakable faith in him helped them to surmount all difficulties.

In the summer of 1848 the Jansonists began to manufacture kiln-dried brick, the kilns being located about one mile west of the settlement. A four-story brick house one hundred by forty-five feet was erected, which, in 1851, was extended one hundred feet. The basement was arranged into a common dining-hall and kitchen, whereas the upper stories were divided into dwelling apartments. At the same time, several frame tenement houses and some additional houses of adobe were erected. In this year also the Old Colony Church, a large frame edifice, the upper part of which was designed to serve as a church, while the basement was arranged into tenements, was begun and completed in the following year, the tabernacle having been previously destroyed by fire.

With improved dwellings came improved health. Even those who had to remain in the mud-caves were better off, because they were no longer so crowded, and they found, in the summer-time at least, plenty of exercise in the open air. For there were no drones in this hive. The incentive to work, which one should suppose had been removed with the removal of individual property, was supplied by religion. They were no longer working for their own advancement, but for the glory of God. Had He not led them, as He had led the people of Israel, to a new Canaan? They were His chosen people. In them His wonderful designs for the regeneration of the world were to be fulfilled. Their city was the refuge of the faithful; it was the New Jerusalem. So they reclaimed the prairie and subdued the forest to further the kingdom of God. Their labor was not in vain. The earth gave forth bountifully of its harvests and prosperity attended upon them.

Their methods of agriculture were laborious, but as their means improved, and as they learned the ways of the country of their adoption, they became as expert as any in the use of improved machinery. In the autumn of 1847 they harvested their grain in the Swedish fashion with the seythe. In 1848 introduced cradles, and, in 1849, reapers. In order to secure the harvest of 1848 thirty cradle-scythes were kept going day and night, until it was discovered that the night work endangered the health, when eighteen hours were made to constitute a day's

work. The young men wielded the cradles—and wonderful feats were performed with the cradle in those days—while the middle-aged men and the women bound the sheaves; boys and girls gathered the sheaves together, while the old men placed them in shocks. In the evening, when the day's work was done and the harvesters were retiring from the field, an interesting spectacle presented itself to the observer. Two by two, in a long procession a couple of hundred strong, the harvesters wended their homeward way, first the men carrying their cradle-seythes over their shoulders, then the women with their hand-rakes, and, finally, the children, all singing some merry harvest-song of their native country, while keeping step to the music. On arriving at the village they repaired to the common dining hall, where a bounteous repast awaited them on long wooden tables, some of which were set aside for the men, others for the women, and still others for the children.

Another important industry of the community was the cultivation of flax. This was the staple industry in the province of Helsingland, and the Jansonists were thoroughly familiar with every branch of it. Already the first year they put part of their fields under cultivation for flax. They also helped the neighboring farmers, who cultivated the plant merely for the sake of the seed, to harvest their crops, and received the straw in payment for their work. From the crop of 1847 they manufactured 12,473 yards of linen and carpet matting, for all of which they found a ready sale. The volume of manufacture continued to increase till 1851, when it reached 30,579 yards of linen and carpeting. After this it decreased till 1857, when it ceased altogether, except for home consumption, the new railroad enabling the eastern manufacturers to flood the market with their wares and drive out competition. The aggregate amount of linen sold to 1857 was 130,309 yards and of carpeting 22,569 yards. To this must be added the not inconsiderable quantities consumed at home in order to arrive at the total amount of manufacture. The spinning and weaving were done exclusively by women, children of both sexes assisting at spooling and other light work. In the early years when looms were scarce the weavers were divided into squads and the looms kept running night and day.

The sixth party of immigrants arrived in 1849, and con-

sisted of Swedish and Norwegian converts under the leadership of the Jansonist missionary Nylund. Between La Salle and Chicago the party was attacked by the Asiatic cholera. Arrived in Chicago in a pitiable condition, the party was met by a member of the community, who conducted it to Bishop Hill. Thus the dread disease was transplanted to the society, and, breaking out on the 22nd day of July, raged without intermission till the middle of September. It carried away one hundred and forty-three persons in the prime of life. The excessive mortality was due partly to improper treatment, the fever-parched patients being, according to the old medical superstition, not allowed to touch water. Some of the Jansonists removed to the neighborhood of La Grange, where the community possessed some real property, but, finding themselves still pursued by the destroyer, fled in vain to an island in the Mississippi, where Eric Janson's wife and one child were among the victims.

In 1850 another party arrived under the leadership of Olof Stenberg, who was returning from a business visit to Sweden. Stenberg's party was attacked by the Asiatic cholera between Buffalo and Milwaukee. The party consisted of one hundred and sixty persons. On account of stress of weather and a breakage in the machinery, the voyage by steamer occupied no less than two weeks. The provisions gave out and the passengers suffered famine as well as disease. Many were buried in the waters of Lake Michigan, and many died in the lazaretto at Milwaukee. The leader has been accused of criminal negligence with regard to the performance of certain duties, but on the evidence of surviving members of his party the charge is without foundation.

Later in the same year still another party arrived; it consisted of eighty persons. The tenth party consisted of seventy persons and arrived in 1854. Besides these larger accretions, converts joined the society singly and in groups, and continued to do so up to a late date.

It was now a little over three years since the village of Bishop Hill had sprung into existence. It took its being eleven years after the first white man's habitation had been erected in the country which came to be organized as Henry County, and nine years after the organization had taken place. Previous to it there existed, besides some others, the infant settlements of

Andover, Geneseo, Wethersfield, and La Grange, the products of a strange mixture of New England philanthropy and speculation. But from the very day of its foundation, Bishop Hill assumed the chief place among the settlements in Henry County. From 1846 to 1850, in the purchase of land and the necessities of life, it put between \$10,000 and \$15,000 in gold into circulation, which was a matter of extreme importance at a time when business was principally conducted by barter, and when the only money in use was paper money valued at a few cents on the dollar. In 1850 its population had swelled to over one thousand, while the entire population of the county, an area of eight hundred and thirty square miles, was only three thousand, eight hundred and seven. If the labor value of an immigrant may be capitalized at ten hundred dollars, then the Jansonists had in their persons alone brought one million dollars into the country. Nearly every province in Sweden was represented in the community at Bishop Hill, and the Jansonists' letters home concerning the new country paved the way for that mighty tide of Swedish immigration which in a few years began to roll in upon Illinois and the Northwest, and which in 1882 culminated in a grant total for the year of 64,607 souls. For nine successive years, from 1878 to 1886, there arrived annually from the native land of the Jansonists more immigrants than from France or Italy or Austria or Russia, or any country save only Great Britain and Germany.

But while the Norns were weaving the fabric of history, the Jansonists were building their village and improving the resources of the wilderness. In 1850 they owned in fee simple or possessed an equitable interest in about fourteen hundred acres of land, which were partially under cultivation for wheat, flax and corn, and partly set aside for the pasturage of large herds of horses and cattle. The village of Bishop Hill, named after *Biskopskulla*, the birthplace of Eric Janson, consisted of several large brick houses, all of which, with the exception of one, were of adobe, a number of log and frame buildings, and seventeen dug-outs, together with storehouses, barns and outhouses of every description. It contained at least the nuclei of a store, a blacksmith shop, and all the other appurtenances of a modern Western city. At the head of the community—at the head of the industrial army of one thousand busy workmen—was one

supreme director. Eric Janson was the temporal as well as the spiritual ruler. He appointed the superintendents of departments and the foremen of gangs. Nothing was undertaken without his sanction. He represented the community in business on the markets in Chicago and St. Louis. Property was bought and sold in his name or in the name of agents appointed by him. The society was, indeed, still struggling with poverty and debt, but the primary conditions of prosperity were nevertheless manifestly present.

IV—The Adventurer John Root and the Murder of Eric Janson

In the autumn of 1848 there arrived in Bishop Hill an adventurer by the name of John Root. He was the son of well-to-do parents in Stockholm, and a man of education, refinement of manners and pleasing address. For some unknown reason he had emigrated from Sweden. As a soldier in the United States army he had taken part in the Mexican campaign. After receiving his discharge at the close of the war he found his way to Bishop Hill. He was received with open arms by Eric Janson and the society, and was presently admitted as a member. He soon fell in love with a cousin of Eric Janson and applied to him for her hand in marriage. The request was granted, it being stipulated, however, that if Root should ever wish to leave the society, it was to be optional with his wife whether to accompany him or not. A written document to this effect was drawn up and duly signed by the contracting parties. It soon became apparent that the new member was not fitted for a religious communistic society. He was opposed to serious labor, and spent his time in the chase, with his gun on his shoulder and his bowie-knife in his belt. But tiring even of this employment, he sought new adventures as interpreter and guide to a Hebrew peddler. The Jew was never heard of again; but a few years after the decomposed body of a murdered man was discovered under the floor of a deserted cabin some miles from Bishop Hill. After an absence of several months, during which time his wife gave birth to a child, John Root returned. Very soon he proposed to his wife that they leave the society, to which she strenuously objected. Eric Janson supported Mrs. Root in her determination to remain, which exasperated Root

to such an extent that he threatened the lives of both Mrs. Root and Eric Janson. Perceiving that he could neither persuade nor frighten his wife into submission, he determined to carry her away by force. Obtaining the aid of a young man by the name of Stanley, he drove into Bishop Hill one day while the members of the community were at dinner, and, rushing into his wife's apartment, caught her up in his arms and carried her to the vehicle in waiting. The alarm was given, however, and the fugitives were hotly pursued. Two miles from the village they were overtaken by a dozen sturdy Jansonists on horseback and compelled to halt. The rescuers explained that if Mrs. Root wished to leave the community she was at liberty to do so; but if she desired to remain they proposed to take her back, by force, if need be. Meanwhile Root and Stanley, being both armed, kept the rescuing party at bay. But at this juncture, Mrs. Root, who, together with her child, had been placed in the bottom of the wagon, made a desperate effort to release herself. In the struggle to prevent her from so doing, Root laid his revolver on the seat behind him, where it was immediately snatched by one of the rescuing party. Stanley promptly surrendered, and Mrs. Root was brought back to the village in triumph. Thwarted in his purpose of forcible abduction, Root had recourse to the law, and swore out a warrant for the arrest of Eric Janson and others, on the charge of restraining the liberty of his wife. Mrs. Root was subpoenaed as a witness. The officer who was charged with the summons insisted upon her accompanying him at once. He took her to Cambridge, where she was illegally confined in a room and denied communication with her friends. Here Root got possession of his wife a second time, and spirited her away to the Rock River settlement. Thence he took her to Davenport, and finally to Chicago, where he had a sister living. The sister, disapproving of Root's conduct, communicated with the Jansonists at Bishop Hill, and Eric Janson sent a delegation to Chicago to offer Mrs. Root safe-conduct to the community. A place was designated where at a given time she might meet her friends. Knowing the desperate character of Root and anticipating a hot pursuit, men had been stationed with relays of horses at intervals along the road from Chicago to Bishop Hill, and the distance of one hundred and fifty miles was accomplished without a single stop.

When Root found that his wife had escaped, his rage knew no bounds. Baffled in his attempt to overtake her, he proceeded to the Rock River settlement, whence he returned to Bishop Hill, at the head of a mob. The mob terrorized the village for a few days, but finding neither Mrs. Root nor the principal agents in her abduction, presently dispersed. This was in the latter part of March, 1850. In the following week, on the evening of April 1, Root returned at the head of a second mob, angrier and more formidable than the first. A veteran of the Mexican war had been robbed of his wife, who was held in duress by a set of communists, for what vile purpose no one knew. It was only six years since the hateful Mormons had been expelled and their city and temple well-nigh razed to the ground; what was to hinder that this new Nauvoo should likewise be wiped off from the face of the earth? The rough, but justice-loving frontiersmen poured into the encampment at Buck Grove, half a mile from Bishop Hill, until the mob grew to the proportion of an army. The village was surrounded and communication with the outside world was shut off. For three days the Regulators hesitated to begin the work of destruction. Jansson was hid in an artificial cave out on the prairie, Olson was absent on business in Andover—all the principal participants in the affair between Root and his wife had been spirited away. When the attempt was finally made to burn the village, the mob was met by an armed posse of the neighboring settlers, who had come to the relief of the community. The mob seeing that it would have to encounter a desperate resistance, allowed itself to be persuaded of the innocent character of the society, and dispersed without having done any serious injury.

During these critical times the Jansonists bore themselves with fortitude, as befitted a religious people. Indeed, splendid displays of heroism were not wanting. Thus, Nils Hellbom committed an act of deliberate and premeditated bravery which might easily have cost him his life. The story of it is told as follows: "The mob had surreptitiously introduced a tall Indian into the woods. It is the Indian custom to remove the hair together with the scalp from an enemy's head, thus suffering him to die a lingering death in great pain. The Indian in question had been secretly instructed to destroy Jonas Olson in this manner, for Jonas Olson had been the chief agent in assisting Root's

wife to escape. Nils Hellbom, who is a fearless boatswain, large and strong, weight two hundred and twenty-five pounds, hearing of this, dressed himself in a Swedish sheepskin greatecoat, having the woolly side out, so that only his rolling eyeballs were visible. Then going out to where the Indian was, edged up to him and said in Swedish, ‘What do you want? Do you want my scalp, too?’ ” The Indian’s ignorance of the Swedish language alone prevented the shedding of blood.

While the mob was raging at Bishop Hill, Eric Janson had succeeded in making good his escape to St. Louis, being accompanied by his wife, Mrs. John Root and others. In St. Louis he remained until all danger was past, when he returned to Bishop Hill. His trial was to come off at the May term of the Henry County Circuit Court in Cambridge. He seems to have had a presentiment that he should never return from that trial. In the last sermon that he preached in Bishop Hill he told his followers that he should die a martyr to religion. It was the most powerful sermon that he had ever preached. Strong men wept and the community was full of evil foreboding. The last public act of his life was to distribute the Lord’s Supper, and in so doing he repeated these words of the Holy Writ, “I will not drink henceforth of this fruit of the vine, until that day when I drink it new in my father’s kingdom.” On Monday morning, Mr. Maskel, an employe of the community, called at Janson’s dwelling-place with a horse and buggy to take him to Cambridge. On coming down the steps Janson said, “Well, Mr. Maskel, will you stop the bullet for me to-day?”—which the latter cheerfully agreed to do. It was the 13th of May, 1850. The court had adjourned for the noon recess. Janson was standing by a window in the court-room, while his counsel was sitting at a table engaged in writing. Suddenly John Root appeared in the doorway, calling Eric Janson by name. As Janson turned round, his eye met the gleam of a pistol barrel, and a bullet struck him full in the heart; as he fell, a second bullet grazed his shoulder. It is impossible now to ascertain the further particulars of the murder. Root’s friends maintain that he and Janson had been conversing through the open window, and that Janson had uttered some insulting remark which exasperated Root; while Janson’s friends claim that the two men had not spoken to each other that day, but that Root came directly from

a target practice in which he had been engaged the greater part of the forenoon.

When Eric Janson was brought home a corpse who can describe the consternation? The representative of Christ, sent to rebuild the city of God, dead! His work was but just begun! It was beyond human comprehension. But the ways of God are wonderful. Might He not recall His servant to life? Men and women wept, and waited for the resurrection which did not come. All work, except of a merely perfunctory nature, ceased. The industrial army was demoralized, the leader was gone. Then it was that a woman stepped forward and called new life into the community.

Eric Janson's second wife was a remarkable woman. Left an orphan at an early age, she was adopted by a well-to-do family in Göteborg, who brought her with them to New York at the age of fifteen. Her first husband was a sailor, who went out to sea and never returned. Her second husband gave her an education, and she, in return, assisted him as teacher in a private school, of which he was the principal. As Mrs. Pollock, she became acquainted with Olaf Olson in 1845, through her pastor, the Rev. Mr. Hedström. When the main body of the Jansonists arrived in 1848 she met for the first time Eric Janson, who had come to receive them. She became converted, and followed the Jansonists to Bishop Hill, for Janson preached that there was no salvation outside the New Jerusalem. Her husband, who loved her as he did his life, went with her and tried to persuade her to return. But for the sake of her soul she dared not, and her husband died of a broken heart in Victoria. Mrs. Pollock lost her reason over her husband's death, but shortly recovered. Marrying again, she became Mrs. Gabrielson. Gabrielson died of the cholera, leaving one son, who grew to be a young man. During a large part of her stay in the community she had taught in the community's school, and her knowledge of English had frequently been of service to the Jansonists. She was still an exceedingly handsome woman, composed and dignified in speech and deportment. Having in the meantime become a widower, Eric Janson took her to wife. As Mrs. Janson she superintended the work of the women, and, moreover, acted as her husband's secretary. She had been married but a few months at the time of Janson's death, but nevertheless she knew

more about the affairs of the community than any other person in it. So, the rightful heir to Janson's authority, namely, his son by his first wife, being but a mere boy, Mrs. Janson took the reins of government into her own hands. But among the Jansonists women were not allowed to speak in public. Andreas Berglund was therefore appointed to be the nominal guardian of Eric Janson's son. In spiritual matters his authority was absolute, but in matters pertaining to business no important step was taken without the knowledge and consent of Mrs. Janson.

For three days Janson's body lay in state. On the day of the funeral the Old Colony Church was crowded to suffocation. Janson had gained many friends outside the community among those with whom he had had business relations. Strangers, too, there were who came to satisfy a wanton curiosity. The services were opened with song and prayer. Then Mrs. Janson stepped forward, and, in the presence of the congregation, placed her hand upon Berglund's bowed head, creating him guardian of the heir to the leadership of God's chosen people until such time when the boy should have reached the age of majority. After the funeral sermon, which was preached by Andreas Berglund, an oration in the English language, together with several other addresses, the body was escorted to the community's burying-ground. There was no muffled music, no display of shining uniforms, no pomp of funeral trappings. The body was laid to rest in a plain wooden coffin, and a plain wooden slab marked the grave of Eric Janson, the prophet, the representative of Christ.

The death of Eric Janson may be said to have occurred at an opportune moment. He was at the height of his power. In obedience to his word, eleven hundred people had abandoned their homes in a prosperous country, to found new ones in an American wilderness. They had given up their property, had braved unknown dangers and suffered untold hardships. His power over them was extraordinary. In the terrible days of the cholera, when any of their number were stricken with the dread disease, they sought his blessing, "Go, die in peace," and, contented, dragged themselves away to their fate. But his work was accomplished. It was his to call the community into existence in spite of seemingly insurmountable difficulties; but he

did not possess the administrative ability to lead it along the quiet paths of industry to economic success. As it was, he died under heroic circumstances and while the memory of his achievements was still fresh in the minds of friends and foes alike.

In person Eric Janson was tall and angular, while his face was disfigured by a deep scar across the forehead and by the abnormal prominence of his upper incisor teeth. But these defects were lost sight of in the charm of his private conversation and in the eloquence of his public address. He was a man of large social affections and, where religion did not interfere with the dictates of nature, of quick and ready sympathies. He was a man of splendid parts, and had his mind been less untrained he might possibly have become the pride and admiration of his native country, instead of ending his life before an assassin's bullet as an exile in a strange land.

V—**Jonas Olson and the Incorporation of the Bishop Hill Colony**

When the murder of Eric Janson took place in the court-room in Cambridge, Jonas Olson was on his way to California. Being an indifferent man of business, Eric Janson had, by injudicious management, involved the community in serious financial difficulties. It was at the time when the California gold discoveries were filling the world with wonder. Their fame penetrated even to the quiet little village of Bishop Hill, and Eric Janson was carried away by the prospect of wealth easily acquired. For the immediate purpose of obtaining relief from the financial pressure resting upon the community, he dispatched, March 18, 1850, Jonas Olson with a party of eight men to California in quest of gold.

Jonas Olson was then a man past the meridian of life. He possessed no faith in the mission upon which he was sent; but although he had pleaded hard with Eric Janson to be allowed to remain at home, he was, nevertheless, obliged to go, for he was considered the man best fitted for the undertaking, and, moreover, his life was threatened at home by John Root, for his connection with the affair between the latter and his wife. After passing through innumerable hardships, as a result of which one of their number died soon after reaching California, the

gold-seekers arrived in Hanktown on the eleventh day of August, 1850. Here the news reached them of Eric Janson's death. Jonas Olson did not hesitate what course of action to adopt. Next to Eric Janson he had been the principal member of the community. Among the Devotionalists in Helsingland, from whose ranks the great majority of the Jansonst converts were gained, he had been the recognized leader previous to the coming of Eric Janson. During the troublous times of religious persecution his extensive knowledge of men and affairs had more than once rescued the sinking cause of Jansonism. After the flight of their leader he had been the chief agent in effecting the emigration of the Jansonists. Now his gifts and attainments, which latter were not inconsiderable in a peasant, would once more be of service. In this conviction he immediately set out upon his return to Bishop Hill, taking with him a couple of his companions, leaving the rest to follow at their leisure. He arrived in Bishop Hill on the 8th of February, 1851.

Jonas Olson found the community under the control of Mrs. Janson and Andreas Berglund, who acted as the guardians of Eric Janson's son. During Eric Janson's lifetime no one had ventured to dispute the hereditary character of his office as spiritual and temporal leader of the community. The office was so described in the accepted doctrinal books, namely, in the hymn-book and catechism, both of which were composed by Eric Janson. During the storm and stress period of the Jansonist movement, when a strong and masterful hand was needed to bring matters to a successful issue, it is altogether probable that the question of who was to succeed Eric Janson in office had not occupied the serious attention of his followers. Every one had, as a matter of fact, submitted to the absolute authority which he assumed. On the one hand, his personality was such as to admit of no mediocre opposition. On the other, his adherents' attitude of mind predisposed them to accept any claims which he might make either for himself or for his family. He was regarded as the representative of Christ. His decisions were considered infallible, for the divine will was thought to be disclosed to him by special revalation. Upon his death, however, circumstances were greatly altered. There was very little of the dignity of divinely sanctioned authority attaching to the childish prattle before the congregation of the future official

mouthpiece of God. The evil results of Janson's infallible business policy were beginning fully to manifest themselves. The guardians of Janson's son could not claim infallibility of judgment, and many of the community were dissatisfied to be governed by a woman. A respectable minority of the community, while admitting Eric Janson's other claims, were not disposed to recognize those in behalf of his heir. It was this growing sentiment of dissatisfaction which Jonas Olson voiced, when, shortly after his arrival, he denounced Andreas Berglund as a usurper and demanded his abdication. He held that Eric Janson's had been a special commission, and hence the extraordinary powers and authority incident thereto could not be inheritable. The community should not, he said, recognize any formal leader whatever, but each individual member should serve the whole according to the measure of his ability and in that capacity for which he was best fitted by nature and training. Jonas Olson's standing in the iommunity added weight to his words, and ere-long the democratic lement which he represented prevailed. The movement also gained strength from the operation of another circumstance. The affairs of the community were in such a condition that a strong and able man was needed to conduct it through the impending crisis. Jonas Olson was such a man, and the community instinctively looked to him for guidance. Thus it happened that, although no formal election or transfer of power took place, the leadership quickly passed from the guardians of Eric Janson's son into the hands of Jonas Olson. With his advent into power the claims of the family of Janson retreat into the background, until upon the adoption of the charter in 1853 they practically disappear.

At the time of Janson's death the debt of the community was eight thousand dollars, which had been contracted principally in the purchase of unnecessary lands. In the summer of 1850, horses, cattle, wagons, even the crops were levied upon to satisfy the demands of the creditors. In the autumn of the year, however, the society received from various sources an accession of about eight or ten thousand dollars. A part of this money was expended in completeing the brick steam flour mill, which had been begun in 1849 under the direetion of Eric Janson. Soon, also, the community was able to make other improvements. An addition of one hundred feet was made to the large

four-story brick tenement house. A commodious brick brewery, with a capacity of ten barrels a day, was erected for the preparation of small beer, the community's favorite beverage. Orchards were planted, and an attempt was made to raise broom-corn, which attempt succeeded so well that a contract was made to furnish Peoria dealer with a large quantity of the remunerative price of fifty dollars a ton. The manufacture of brooms was also begun, which henceforth became a staple industry.

Under Jonas Olson's skilful management the circumstances of the community underwent a rapid and permanent improvement. But as the real and other property of the society increased, the disadvantages of not having a legal organization became apparent. It was necessary to hold property in the names of individual members, but in case of bad faith on the part of the natural heirs, complications concerning the succession might, upon the death of such members, arise in the probate courts. Hence, for the better conservation of its proprietary interests, the society decided to apply to the State Legislature for a charter. Accordingly, on January 17, 1853, by an act of Legislature, a corporation was created to be known as the Bishop Hill Colony.

The charter provided for a board of seven trustees, who were to hold office for life or during good behavior, but who were liable to be removed for good reasons by a majority of the male members of the colony. Vacancies in the office of trustee were to be filled in such manner as should be provided for in the by-laws. The powers of the trustees were of a most comprehensive character, enabling them generally to promote and carry out the objects and interests of the corporation, and to transact any business consistent with the benefit, support and profit of the members of the same. The business of the corporation should be manufacturing, milling, all kinds of mechanical business, agriculture, and merchandising. Furthermore, the colony might pass such by-laws concerning the government and management of its property and business, the admission, withdrawal, and expulsion of members, and the regulation of its internal policy, as it might deem proper, not inconsistent with the constitution and laws of the State.

The by-laws were adopted May 6, 1854. According to these,

any person sustaining a good moral character might become a member by transferring the absolute ownership of his property to the board of trustees and subscribing to the by-laws. The trustees were empowered to decide upon the moral fitness of candidates. They might, however, in their discretion, refer the question to a vote of the adult male members. On withdrawal of membership, or expulsion from the society, a person was entitled to no compensation whatever, either for the loss of property or for time spent in the service of the community. The trustees might, however, in special cases make such recompense as they should deem proper. Any person guilty of disturbing the peace and harmony of the community, or of preaching and disseminating religious doctrines contrary to those of the Bible, might be expelled. It was to be the duty of the trustees to direct the various industrial pursuits, and generally to superintend the affairs of the community, either in person or through such agents and foremen as they might see fit to appoint. Annually, on the second Monday of January, a meeting of the adult male members was to take place for the general transaction of business. At this meeting the trustees were required to make a full and complete report of the financial condition and affairs of the society for the year ending on the Saturday next previous. Special meetings might be called by the trustess whenever the interests of the society required it. Special meetings could also be called by a majority of the adult male members, provided they signified their request to the trustees in writing five days in advance. Vancancies in the board of trustees were to be filled at an election held specially for the purpose, the person receiving the highest number of votes being elected. These by-laws might be revised, altered or amended at any regular or called meeting, by a majority of the votes cast.

The adoption of the charter was a complete abandonment of the principle of hereditary leadership. It took the temporal as well as the spiritual authority out of the hands of a single individual and vested it in a board of seven trustees. In so far, the democratic movement inaugurated by Jonas Olson had found a logical conclusion. However, the popularization of the form of government was more apparent than real. According to the provisions of the by-laws, the trustees were empowered not only to regulate and direct the business and various indus-

trial pursuits of the community, but also to decide upon the fitness of applicants for membership, as well as upon the equity of compensating retiring members. The trustees were not obliged to await the instructions of the community—only one general business meeting annually was provided for—but had the right of initiative in matters of the gravest as well as of the most trivial importance. Finally, the community had practically no check upon the trustees, for they held office for life or during “good behavior,” and could not be ousted before, either through criminality or gross incompetence, some serious injury had already been done.

The circumstances under which the instruments of incorporation were adopted are suggestive. The demand for the charter did not spring from the people. The majority of the community did not know what the charter meant, except that in some way it would protect their interests in court. They were told that the community would continue to be governed, not by human laws, but by the Word of God. They had no voice in the election of trustees. The board of trustees was already made up when the petition to the Legislature asking for a charter was presented to the members of the community for their signatures. Indeed, the members were originally requested to affix their signatures, not to the petition itself, but to a blank sheet of paper, and it was only when a certain wrong-headed individual demanded to see the petition that it was given to the people for inspection at all.

On the other hand, there is no reason to suppose that the self-appointed trustees were conscious of arrogating to themselves undue powers. The Jansonists were unaccustomed to self-government. Their leaders hardly looked upon themselves as servants of the people, but rather as authoritative interpreters of the will of God. The seven trustees in question were all persons who had been appointed to positions of trust under Eric Janson, and who therefore considered that they had a perfect right to any formal recognition of the powers which they already virtually enjoyed. In reality the distribution of authority remained very much the same as it had been before. Jonas Olson continued to be the leading spirit also in the board of trustees, and his influence was sufficient to make or mar the success of any project.

VI—Social, Economic, and Religious Life under the Charter

Under the improved business methods made possible by the charter, the material progress of the community was rapid and permanent. The indications of prosperity became visible on all sides, especially in the improved condition of the village, which had hitherto been built without regard to any definite plan either of convenience or of beauty. The site of the village was an elevation overlooking the surrounding country, but the beauty of the spot was marred by an unsightly ravine which intersected it from north to south. During a whole summer the trustees kept men and teams at work to remove this objectionable feature, and a park was planted where the ravine had been. The new brick houses, nearly all of which were several stories in height, were erected around this park and made looking into it. When the village was completed it contained twelve brick houses, the largest of which was two hundred by four hundred and forty-five feet, and four stories in height, besides six substantial frame buildings.

The buildings were almost entirely the product of home industry. When a new building was contemplated, invitations were extended by the trustees to the members of the community to hand in plans and specifications. The bricks were burned in the society's own kilns. The lumber, a great deal of which was oak and black walnut, was sawed in the society's saw-mill, most of the iron work was forged in the society's smithy. The masonry was executed under the supervision of August Bandholtz, a German mason, who fell in love with a blue-eyed Janssonist and married into the community.

There were no fences or outhouses to break up the symmetry of the village. The streets were lined with shade trees and were kept scrupulously clean. The stables and enormous cattle-sheds were in an enclosure by themselves at some distance from the village. The village contained a general store and post-office, a smithy, a brewery, a bakery, a weaving establishment, a dye-house, and a hotel, together with wagon, furniture, harness, tailor and shoemaker shops. Besides, there were a hospital, a laundry, bath-houses, mills and manufactories. The store and post-office employed two clerks. The tailor shop employed six

men and three women ; the shoemaker shop, six men ; the smithy, ten men ; the wagon shop, six men. The smithy boasted seven forges, while the wagon shop was extensively known throughout the country for the excellent character of its work. The weaving establishment contained twelve reels and twelve hand-looms, besides which one hundred and forty spinning-wheels were distributed privately among the women of the community. The broom shop employed three men and nine women and turned out thirty dozen brooms a day.

But, nevertheless, agriculture was the principal pursuit of the community—so much so that, in the busy seasons, work in the shop and in the manufactory was allowed to come almost to a standstill. Men, women, and children over fourteen years of age, worked side by side in the fields. Nobody who was able to work remained unemployed. The main farm was at Bishop Hill, but besides there were eight sub-farms, where gangs of workmen relieved each other at fixed intervals. A great deal of the unskilled labor was performed by women, for they constituted about two-thirds of the community, and the men were greatly needed in the trades. Unmarried women worked in the brick-kilns and assisted in the building operations, pitching the bricks, two at a time, from one story to another, instead of carrying them in hods. The milking was done wholly by women. Four women cared for the calves, four had charge of the hogs, and two worked in the dairy, where butter was made in an immense churn run by horse-power. Cheese was manufactured on a similarly extensive scale. There were eight laundresses, two dyers, four bakers and two brewers.

A visitor to the community in 1853 writes as follows : “We had occasion this year to visit the colony and were received with great kindness and hospitality. Everything, seemingly, was on the top of prosperity. The people lived in large, substantial brick houses. We had never before seen so large a farm, nor one so well cultivated. One of the trustees took us to an adjacent hill, from which we had a view of the Colony’s cultivated fields, stretching away for miles. In one place we noticed fifty young men, with the same number of horses and plows, cultivating a cornfield where every furrow was two miles in length In another place was a field of a thousand acres in broom-corn, the product of which, when baled, was to be delivered at Peoria

for shipment to consignees in Boston, and was expected to yield an income of fifty thousand dollars. All the live stock was exceptionally fine and apparently given the best of care. There was a stable of more than one hundred horses, the equals to which would be hard to find. One morning I was brought to an enclosure on the prairie where the cows were being milked. There must have been at least two hundred of them, and the milkmaids numbered forty or fifty. There was a large wagon, in which an immense tub was suspended, and in this tub each girl, ascending by means of a step-ladder, emptied her pail. The whole process was over in half an hour. On Sunday I attended service. There was singing and praying, and the sermon, by one of the leaders, contained nothing that a member of any Christian denomination might not hear in his own church. Altogether I retain the most agreeable remembrance of this visit."

The common dining-halls and kitchen were located in a large brick building at the northwest corner of the public square. The dining halls were two in number, one for the men and women and one for the children. The women ate at two long tables, while one table was set aside for the men. The tables were covered with linen table-cloths, which were changed three times a week. The table service was neat, durable and substantial. Twelve waitresses served at the tables, while eighteen persons were employed in the kitchen as cooks or in other capacities. Soup was boiled in a monster kettle holding from forty to fifty gallons, and everything in the unitary cuisine was arranged on a similarly magnificent scale. The food was wholesome and substantial. No luxuries were indulged in; pastries of every description was banished, except on the great church holidays and on the Fourth of July. The abundance which prevailed was quite a contrast from the poverty of early days, when the community had been frequently obliged to observe fast-days for want of food, and when only one meal had been forthcoming on Sundays. A beef and several hogs were butchered each week. Mush and pure milk were extensively used. The bread was made of pumpkin meal and wheat flour. The beverage consisted of coffee and small beer. Nothing was allowed to go to waste, and it was estimated that the cost of board per person was about three cents a day.

Clothing was correspondingly cheap, for the society manufactured its own linen, flannel, jean and dress goods. The women cut and sewed their own clothes, while the men's suits were made at the society's tailor shop. The society dressed its own leather and made its own shoes. Every person received each year two suits of clothes, together with one pair of boots and one of shoes. On work-days the women wore blue drilling, but on holidays they appeared in calico and gingham. The men dressed either in jeans or in woolen stuffs, and wore their hair long. The society adopted no fixed styles, but nevertheless a certain amount of uniformity of dress prevailed.

With regard to the institution of the family, its relations, at first, remained intact. Whole families occupied one-room tenements. Single persons dwelt together in separate quarters according to sex. With the exception of the modifications imposed by the unitary cuisine, the home-life of the Jansonists differed in nowise materially from that of their neighbors under the individualistic system. But a change also in this respect was impending.

Of the twelve apostles appointed by Eric Janson to convert the world, Nils Heden alone had met with any degree of success. Besides making a number of converts, he visited several of the principal religious communistic settlements in the United States. From Hopedale, N. Y., he persuaded twenty-five or thirty persons to join the Bishop Hill Colony. He also established friendly relations with the Oneida Perfectionists of New York and the Rappists of Pennsylvania. In 1854 he made a journey to Pleasant Hill, Kentucky, which was destined to have important consequences.

The Shakers taught the Jansonists the advantages of raising small fruit, and instructed them in improved methods of dyeing wool. From Pleasant Hill also the Jansonists got improved breeds of cattle. A number of the Jansonists accepted Shakerism and went to live at Pleasant Hill, among them being the widow of Eric Janson.

On his visit in 1854, Nils Heden allowed himself to be converted to the doctrine of celibacy. Returning to Bishop Hill he won the support of Jonas Olson, who straightway proceeded to ingraft the new doctrine upon the Jansonist creed. The practice of celibacy was somewhat difficult of enforcement. Some of

the members of the community objected strenuously, but they were dealt with according to article 3 of the by-laws, which provided that any person guilty of preaching and disseminating religious doctrines contrary to those of the Bible might be expelled. Thus, after a number of voluntary resignations and forcible expulsions, the opposition was broken and submission secured.

After the introduction of celibacy the families continued to live together as heretofore, only that married persons were enjoined to practice restraint in the conjugal relations, and new marriages were, of course, prohibited. Under such circumstances celibacy could not be strictly enforced, and remained a constant source of irritation, becoming eventually a potent factor in hastening the dissolution of the community.

The Jansonists placed great value upon elementary education. Ever since the winter of 1847-48 the community had kept an English day-school, employing usually a native American as principal, and appointing one or more of its own members as assistant teachers. At one time, as stated above, the society was joined by a number of American communistic families from Hopedale, N. Y., among whom were several persons competent to teach. These families did not remain long, however, and the society was again compelled to resort to outside help.

At first the school was conducted in mud-eaves or any vacant room, but later a fine brick school-house, with accommodations for several hundred pupils, was erected. The average attendance was about one hundred, the school age being limited to fourteen years. The number of school months in the year was six. Swedish was not taught in the school, and the only knowledge which the children obtained of the language was through their parents. On the whole, the Jansonists evinced a commendable zeal in acquiring and adopting the language and customs of the country. Thus, for instance, the records of the Bishop Hill Colony were kept in the English as well as in the Swedish language.

When the school days were over there were no means of continuing the studies. With the exception of the Bible, the Jansonists had destroyed all their books before leaving Sweden. Newspapers were not allowed. So there was no reading matter

to be had except the Bible, the Jansonist hymn-book and catechism, and the well-worn school-books. Individuals sometimes happened upon other reading matter. Strangers stopping at the hotel occasionally left newspapers and books, which were surreptitiously circulated among the youthful members of the community. Among those who in this manner kept alive their appetite for knowledge were men since famous in letters and politics.

The church organization was loose. There was no regularly ordained clergy. Any one with the gift of expression might preach. But the general management of ecclesiastical affairs was intrusted to Jonas Olson, assisted by Olof Stenberg, Andreas Berglund, Nils Heden and Olof Aasberg. Under Jonas Olson's leadership the religious tendency was, in some respects, one of conservative retrogression. He modified some of the excesses of the Jansonist theology in a Devotionalistic direction, abolishing the Jansonist catechism altogether and thoroughly revising the hymn-book in 1857.

Thus, it will be seen, community life at Bishop Hill had its lights and shadows. Which predominated it is impossible at this distance to say. In order to judge correctly, one must be able to comprehend the dominant motives of action. These were of a religious nature. They decided the complexion of the social and economic life. But they did not determine the intrinsic merits or demerits of the communistic system. All reasonable material wants, at any rate, were abundantly satisfied. No one was obliged to overtax his strength. Each one was put to the work for which he was best adapted. The aged and the infirm were cared for. The children were educated. Everybody was secure in the knowledge that, whatever befall, his subsistence was a certainty. On the whole, the members of the community enjoyed a greater amount of comfort and security against want than the struggling pioneer settlers by whom they were surrounded.

VII—Disastrous Financial Speculations, Internal Dissensions, and Dissolution of the Society

One of the grandest elements in the early development of the State of Illinois was the Illinois and Michigan Canal, connecting the Illinois and Mississippi rivers with the Great Lakes.

The canal was recommended by Governor Bond in his first message to the State Legislature. In 1821 an appropriation of ten thousand dollars was made for the purpose of surveying the route. The estimated cost of the canal was from \$600,000 to \$700,000. The actual cost was \$8,000,000.

Pending the construction of the canal, speculation in land broke out in 1834 and 1835. From Chicago the disease spread over the State. In 1834 and 1837 it seized upon the State Legislature, which forthwith enacted a system of internal improvements without parallel in grandeur of conception. It ordered the construction of 1300 miles of railway, although the population of the State was not 400,000. The railroad projects were surpassed by the schemes for the building of canals and the improvement of rivers. There were few counties that were not touched by railroad, river or canal, and those that were not were to be compensated by the free distribution among them of \$200,000. The work was to compensate simultaneously upon all river crossings, and at both ends of all railroads and rivers. The appropriations were \$12,000,000, commissioners being appointed to borrow money on the credit of the State.

About this time the State Bank was loaning its funds freely to Godfrey, Gilman and Co., and other houses, for the purpose of diverting trade from St. Louis to Alton. These houses failed and took down the bank with them. In 1840 the State was loaded with a debt of \$14,000,000. There was not a dollar in the treasury, credit was gone, and the good money in circulation was not sufficient to pay the interest for a single year.

But in 1848 the Illinois and Michigan Canal was finally completed, and began turning into the treasury an annual net sum of \$111,000. The industries of the State revived, and the projects for the internal development of the country were again brought forward, with the difference, however, that they were now supported by private instead of public enterprise.

In 1854 the managers of the Chicago, Burlington and Quincy Railroad proposed to run their line into Bishop Hill. But the Jansonists, apprehensive of the probable effects of the intrusion, objected, and the railroad instead went through Galva, five miles distant. This did not prevent the Jansonists from entering upon a \$37,000 contract with the company to grade a portion of the roadbed.

The manner in which Galva was founded is so illustrative of the origin of most Western towns and of the practices of railway corporations in general, that the following quotation from Kett's History of Henry County is inserted in full: "The idea of building a town upon this site was first entertained in 1853. While Messrs. J. M. and Wm. L. Wiley were traveling from Peoria County to Rock Island in the spring of that year, they were attracted to the beauty of the surrounding country, and halted their team on the ground that now forms College Park, across which the old trail led. Standing in their buggy and looking out upon the scene, one of them remarked to the other, 'Let us buy the land, and lay out a town!' At this time there were only two or three buildings to be seen from that point, and the country around was one vast sea of prairie, over which the deer were still roaming at will. The land was shortly purchased by them, and after negotiating with the C. B. and Q. Railroad Company a full year, they finally secured the location of a depot upon their purchase by donating the land now owned and occupied by the company in the center of the town. In the fall of the year succeeding its purchase (1854), and about the time that the arrangement with the railroad company was effected, the town was laid out in its present shape by the gentlemen mentioned. The cars commenced running in December of the same year."

On account of its location on the railroad, Galva could not fail to become an object of interest to the Bishop Hill Colony. The community purchased fifty town lots, and lent its money and influence towards building up the place. The station was named after the populous seaboard town of Gefle in the province of Helsingland, Sweden, although the name was soon corrupted to Galva. The Jansonists built the first house and dug the first well. Before the close of 1855 the society had erected a hotel, a general store, and a large brick warehouse, the material for which was hauled from Bishop Hill.

The Bishop Hill Colony was represented in these business enterprises by Olof Johnson, a member of the Board of Trustees. Olof Johnson was originally a peasant from Söderala Parish, So. Helsingland. He was one of the leaders appointed by Eric Janson to conduct the Jansonist emigration. Later he had been sent by Eric Janson on a business trip to Sweden. Upon the

adoption of the charter he was as a matter of course given a position as trustee. When Galva became the business headquarters of Bishop Hill he was appointed by the trustees to represent them in that place. As the business in Galva increased in volume and importance it was natural that the business in Bishop Hill should also fall under his control. In so far as his plans met with Jonas Olson's approval he dictated the business policy of the community. The two supplemented each other, Jonas Olson managing the internal affairs of the community, while Olof Johnson managed its external affairs. Olof Johnson made Galva his headquarters, but otherwise spent much of his time in New York, Philadelphia, Boston, Chicago, St. Louis, New Orleans, Mobile, and other points where the community transacted business. He was of a hearty, social disposition, and was a universal favorite wherever he went. He was not educated, being unable even to keep his own accounts, but possessed, it was thought, great natural talent for business.

The society was now excellently organized for the purposes of economic production. The several departments of industry were under the charge of superintendents who were responsible to the Board of Trustees. Under the superintendents were the foremen of gangs of workmen. According to a later arrangement the trustees were expected to meet every Monday evening for the consideration of the affairs of the community, and on the first Monday of every month any member might consult with the trustees on matters of general importance.

The first report of the trustees was made on January 21, 1855. According to this report the society owned 8028 acres of land, improved and unimproved, fifty town lots in Galva, improved and unimproved, valued at ten thousand dollars, also ten shares in the Central Military Track Railroad valued at one thousand dollars, together with five hundred and eighty-six head of cattle, one hundred and nine horses and mules, one thousand hogs, and divers poultry, unthreshed wheat, flax, broom-corn, etc. Furthermore, the community possessed other property to the value of \$37,471.02. The entire debt amounted to only \$18,000. Some idea of the effectiveness of the industrial organization may be obtained from the fact that the subsequent reports show an average annual increase in personal property alone of \$44,042.96.

Meanwhile Olof Johnson was developing a brilliant, if not altogether sound business policy. He managed to make his influence paramount in the Board of Trustees, obtaining control over four of the seven votes. This made him to a certain extent independent of Jonas Olson's dictation, although the latter could by his influence with the people have prevented any scheme distasteful to him from being realized. The very fact that Jonas Olson did not choose to exercise this influence, even when he disagreed most with Olof Johnson, makes him morally responsible for the latter's disastrous financial mistakes.

Olof Johnson's idea was to make the community rich by employing its resources to build up manufactories and establish a large general business. Jonas Olson's policy, on the other hand, was distinctively an agricultural policy. At first Olof Johnson was eminently successful. Prices went up during the Crimean war. Wheat went up from thirty-five cents to one dollar and fifty cents a bushel. Broom-corn rose from fifty dollars to one hundred and fifty dollars a ton. Oats and Indian corn advanced correspondingly. The steam flour mill at Bishop Hill was kept running night and day, turning out a hundred barrels of flour every twenty-four hours. Olof Johnson erected at Galva a pork-packing establishment and an elevator for the storage of grain. He operated a coal mine, dealt in stocks and bonds, and purchased real estate, holding at one time one hundred and sixty acres of land within the present limits of Chicago. In 1856, together with Robert C. Schenk, sometime U. S. Minister to England, and other prominent men, he planned the construction of the Western Air Line Railroad, which was to run from Fort Wayne, Indiana, through Iowa. He made a five million dollar contract with the company to grade the roadbed from Indiana to the Mississippi, accepting one million dollars in bonds as part payment. In the same year he entered into the banking business, becoming secretary of the Nebraska Western Exchange Bank in Galva.

But after the Crimean war came the financial crisis of 1857. Illinois lost two hundred and fifty banks at one fell swoop. One of the first to go was the classic Bank of Oxford, located in the hazel-brush near Bishop Hill, and the Nebraska Western Exchange Bank soon followed. The Western Air Line

Railroad shared the fate of the banks, and left the Jansonists a worthless debt of thirty-four thousand dollars for actual work performed.

The inevitable reation against the management of the trustees set in. The people began to accuse them, and especially Olof Johnson, of transcending their powers and squandering the property of the community. The most wonderful stories were circulated concerning the extravagance of Olof Johnson. He was reported to have gambled away, in New York, a fortune in a single night. In Chicago he was said to have bribed the police with fabulous sums when they broke in upon his midnight orgies. In St. Louis, so it was rumored, he bought a steamboat to amuse his friends for a single night, and in New Orleans, in company of Southern slave-owners, he was claimed to have lit his imported cigars with bank-notes, boasting of his white slaves in Bishop Hill who needed no blood-hounds or whipping-posts to keep them to their task.

Following the flush times preceding 1857 came a complete or partial standstill in nearly all lines of industry. The members of the community were no longer deceived and quieted by a great show of business. The disaffection which was brewing took form in 1857 in an attempt to repeal the charter. The attempt was frustrated by the judicious expenditure on the part of Olof Johnson of six thousand dollars in Springfield. But in 1858 and 1859 resolutions were passed at the annual meeting looking to the control of the actions of the Board of Trustees by the society.

On January 9, 1860, the treasurer of the community read the following annual statement of the Board of Trustees:

Assets

Farm lands	\$414,824.00
Galva real estate.....	33,228.47
Buildings and improvements.....	129,508.61
Horses and mules.....	21,520.00
Cattle account	17,099.00
Hog account	1,700.00
Sheep account	1,400.00
Poultry	50.00
Implements, forming	5,965.00
Furniture and movables.....	11,610.14
Steam mills	1,454.70
Boarding-house utensils	3,096.40
Mechanical department	9,092.88
Produce	4,616.00
Merchandise	4,775.60
County bonds	56,000.00
Railroad stock	21,765.78
Western Exchange Bank stock.....	9,500.00
Bills receivable	46,144.45
Due from N. A. L. R. R. Co:.....	33,826.91
Due from the estate of Radcliffe.....	3,907.48
Due from Stark County.....	6,000.00
Personal account	8,521.91
Cash	581.25
	<hr/>
	\$846,277.58

Liabilities

Bills payable	74,014.56
Personal account	1,630.78
Balance	770,631.94
	<hr/>
	\$846,277.58
Balance stock on hand.....	\$770,630.94

The accuracy of this statement was questioned and a committee was appointed to make a thorough examination of the community's books, the trustees asking for a delay of three weeks, which was granted.

Pending the examination of the books, special meetings were held by the members of the community, at which a new set of by-laws, calculated to restrict the powers of the trustees, was adopted. The preamble explains sufficiently the temper of the by-laws: "Whereas, the members of the Bishop Hill Colony have each one carefully considered and reflected upon the situation and condition of the general affairs of the Colony and the intention of its organization; and, Whereas, the general conviction has been acknowledged and expressed that the design and end for which this Colony was established never can be obtained under the present system of management; and, Whereas, the necessity requires and demands a change and reform in conducting and managing the affairs and property of the Colony: Therefore, to effect this just and needful change, the Bishop Hill Colony has this day adopted the following by-laws."

The principal provisions of the new by-laws were as follows: The trustees might not buy or sell real estate, nor make contracts and debts binding upon the community, without the latter's express permission. The trustees were to be guided in other matters by the general instructions of the community. The general business meetings were to be held monthly instead of annually. The main office of the trustees should be in Bishop Hill and not in Galva. In case of withdrawal, members were to be entitled to fixed compensation for the property and labor which they had contributed to the society. The trustees, however, refused to acknowledge the legality of the meetings in which the by-laws had been adopted. As they persistently declined to appear in the monthly meetings, or to render any account whatever of their management, a resolution was passed, in which they were declared to have forfeited the confidence of the community and were requested to hand in their resignations. The resolution failed in its object.

In October, 1860, Olof Johnson, as the principal offender, was formally deposed from office. But he secured an injunction against the Bishop Hill Colony, and had himself, together with

certain of his friends, appointed receivers to wind up the affairs of the corporation. For on February 14, 1860, a plan had been agreed upon looking to the dissolution of the society and the allotment in severalty of the communal property. This plan provided for a preliminary extra-legal division of property between the Olson and the Johnson parties, the former receiving two hundred and sixty-five shares out of a total of four hundred and fifteen. By being appointed a receiver for the Bishop Hill Colony, Olof Johnson got control, not only of the shares belonging to his own, but also of those belonging to the opposite party.

On May 24, 1861, in order to prevent any inconveniences which might arise from the infringement of legal technicalities and to facilitate the final individualization of the property, Olof Johnson was not only reinstated as a trustee, but was also invested with powers of attorney to settle with the creditors of the community. Property more than sufficient to extinguish all claims against the society was set aside for that purpose, and the trustees were given five years in which to accomplish the work, an annual report of progress being required.

In the spring of 1861 the Johnson party perfected the individualization of its property, each member entering upon the complete possession of his share. The distribution was made on the following basis: To every person, male and female, that had attained the age of thirty-five years, a full share of all lands, timber, town lots, and personal property was given. A full share consisted of twenty-two acres of land, one timber lot—nearly two acres—one town lot, and an equal part of all barns, horses, cattle, hogs, sheep or other domestic animals, and all farming implements and household utensils. All under this age received a share corresponding in amount and value to the age of the individual, no discrimination being shown to either sex. The smallest share was about ten acres of land, a correspondingly small town lot and timber lot, and part of the personal property. Thus a man over thirty-five years of age, having a wife of that age or over, would receive considerable property to manage. He held that of his wife and children in trust, the deeds being made in the name of the head of the family.

In the spring of the following year the Olson party followed

suit, so that after March, 1862, the Bishop Hill Colony was practically extinct. It is a singular fact that this division, comprising, among others property, not less than about twelve hundred acres of land, has always been regarded as thoroughly just, and it is believed no complaint has ever been raised against it.

The members of the community now considered that their financial troubles were at an end. But they were grievously mistaken. The trustees made no reports. On the contrary, in 1865, Olof Johnson assessed the individualized lands ten dollars an acre, which assessment, aside from the property already reserved by the trustees, was sufficiently large to pay the entire debt of the community. In 1868 an additional assessment of eleven dollars per acre was made. This was more than the members would stand, and on July 27, 1868, a committee was appointed to bring suit by bill in chancery against the trustees. In this suit, the special master in chancery, in referring to the trustees' financial statement of January 9, 1860, said: "Upon the making of said report . . . the Colony, at the same meeting where the said report was made, appointed a committee to examine and revise all the accounts of the Colony for the past year and make report. After the appointment of the committee and before they were given access to the Colony books for examination, new books were made up under the direction of some of the trustees, and these new books, instead of the original, were shown to the said committee for their examination. The difference between the new and original books is the said sum of \$42,759.33. Upon my order to the said trustees to produce the Colony books, the said new books, and not the original, were produced." The special master found that, at the date of his report, Olof Johnson and the trustees were indebted to the Bishop Hill Colony in the sum of \$109,619.29.

It is not the intention to rehearse the details of this tedious and expensive lawsuit. Some of the principals are still living. The suit impoverished many, and destroyed much of the harmony and good-will which still existed at the dissolution of the society. The "Colony Case" lasted twelve years, and was famous in its day among the legal fraternity in Illinois. After the death of Olof Johnson, in 1870, it languished until, in 1879, it was ended on the basis of a compromise.

VIII.—CONCLUSION

In concluding this monograph upon the history of the Bishop Hill Colony, it will be profitable to inquire what were the principal advantages of the communistic system, and what were the principal causes of its failure.

One immediate cause of failure was, of course, the disastrous financial management for the the Board of Trustees, and especially Olof Johnson, were responsible. The defects of the charter and first set of by-laws, which hardly left the community a supervisory control in the management of its own affairs, have been reviewed. Under the circumstances it was not surprising that the trustees, well-intentioned as they undoubtedly were, should be tempted to exercise their powers to further arbitrary schemes of aggrandizement. This temptation was increased by the speculative temper of the general business world in the flush times preceding 1857.

A second cause of failure was the religious tyranny exercised by the Board of Trustees, and especially by Jonas Olson. This tyranny culminated in the arbitrary introduction of celibacy, in the accomplishment of which drastic measures were freely resorted to. In 1859, religious dissension ran so high that all community of worship was apparently destroyed. A strong reformatory party, led by Nils Heden, demanded and obtained important concessions from the Board of Trustees, which, however, led to no permanent conciliatory results.

A third cause was the importation of ideas and habits of thought antagonistic to the communal life. This was due to the building of railroads, and to improved means of communication generally with the outside world. Even under ordinary circumstances the transferring of interests from one generation to another is a delicate and painful process. Under the peculiar circumstances which obtained in Bishop Hill, it was perhaps impossible of accomplishment. The communism of the Jansonists was founded upon a religious basis. As soon as this basis should be withdrawn, the superstructure was destined to fall. And that is what happened, for with the death of its founder, Jansonism rapidly went into decay. At the best there was little attraction in the religious life in Bishop Hill.

The advantages of the system were such as were derived either from the application of the collectivist principle in the

process of production, or from an equal distribution of economic goods. Labor was saved, consumption of every description was reduced, starvation was impossible. Yet, while the Jansonists fared well materially, and while it is true they laid stress upon elementary education, the general intellectual life was exceedingly restricted. But perhaps it was not any more so than that of the backwoodsmen by whom they were surrounded. One thing is certain, the Jansonists displayed a wonderful amount of skill and ingenuity in all trades and mechanical arts.

When the allotment in severalty took place, the majority of the Jansonists left Bishop Hill and moved out upon their farm lands. The division took place in a fortunate period. During the War of Secession, high prices were obtained for agricultural produce, and the more thrifty and fortunate were enabled to accumulate handsome competences.

Of the persons who have figured in the foregoing pages the majority are now dead. John Root was sentenced to imprisonment for two years in the State penitentiary. He died some years after his release, friendless and penniless, in Chicago. Mrs. Eric Janson, once so handsome and gifted and powerful, ended her days in the County Poor House in 1888, and lies buried in the community's burying-ground at Bishop Hill. Eric Janson, Jr., grew to manhood in Bishop Hill, and is now a successful newspaper editor in Holdrege, Nebraska. Jonas Olson still preaches occasionally in the Old Colony Church, and although his voice trembles and his frame shakes, the fire of the old-time eloquence is not wholly wanting. It is well that his eyes are growing dim, for the congregation which greets him is becoming piteously small, and looks grotesquely out of place in such a pretentious house of worship. The majority of the Jansonists have joined the Methodist communion, and even Jonas Olson no longer adheres to the old faith, but is now an independent Second Day Adventist.

The present town of Bishop Hill numbers only three hundred and thirty-three inhabitants. The shops and the mills and the manufactories are empty, and the very dwelling-houses are going to ruin. In the light of the past, it is truly a Deserted Village. But the spruce and the elm and the black walnut saplings that were planted in the days of the Colony have grown into magnificent shade trees, and speak of the glory of the past.

PART III

1896



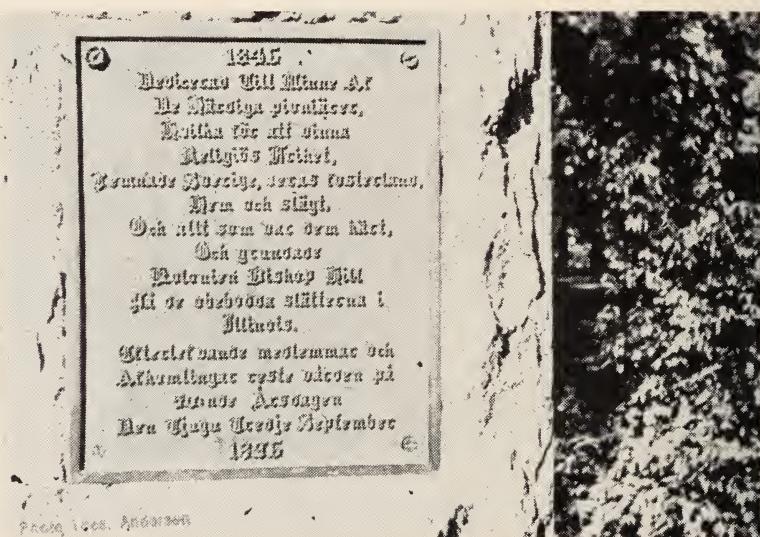
MONUMENT IN THE PARK

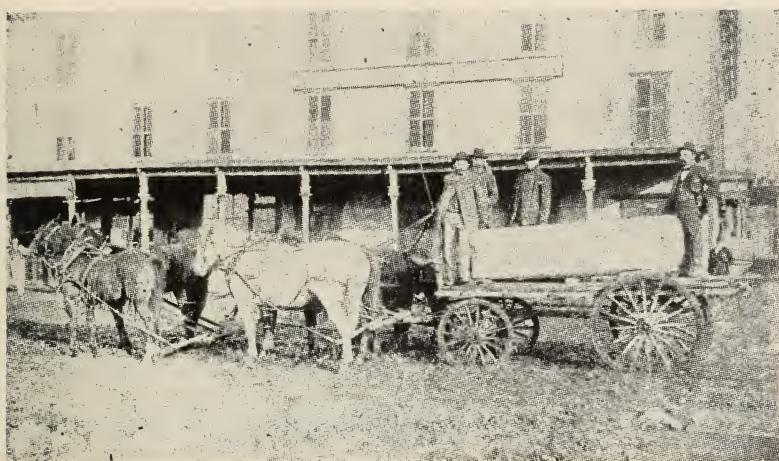
1846

Dedicated to the Memory
of the Hardy Pioneers
Who, in Order to Secure
Religious Liberty
Left Sweden, Their Native
Land, with All the
Endearments of Home and
Kindred and Founded
BISHOP HILL COLONY
on the
Uninhabited Prairies of
ILLINOIS
Erected by Surviving
Members and Descendants
on the
50th Anniversary,
September Twenty-third.

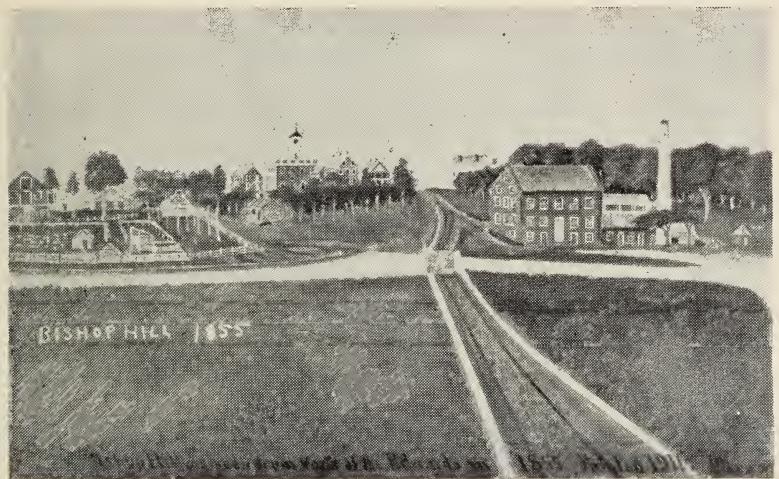
1896

—Translation of inscription on Old
Settlers' Monument.





1846-1896 Monument starts from Galva to Bishop Hill, September 21, 1896. John Root, George Snyder, Fred Otterstrom, and F. M. Niot.

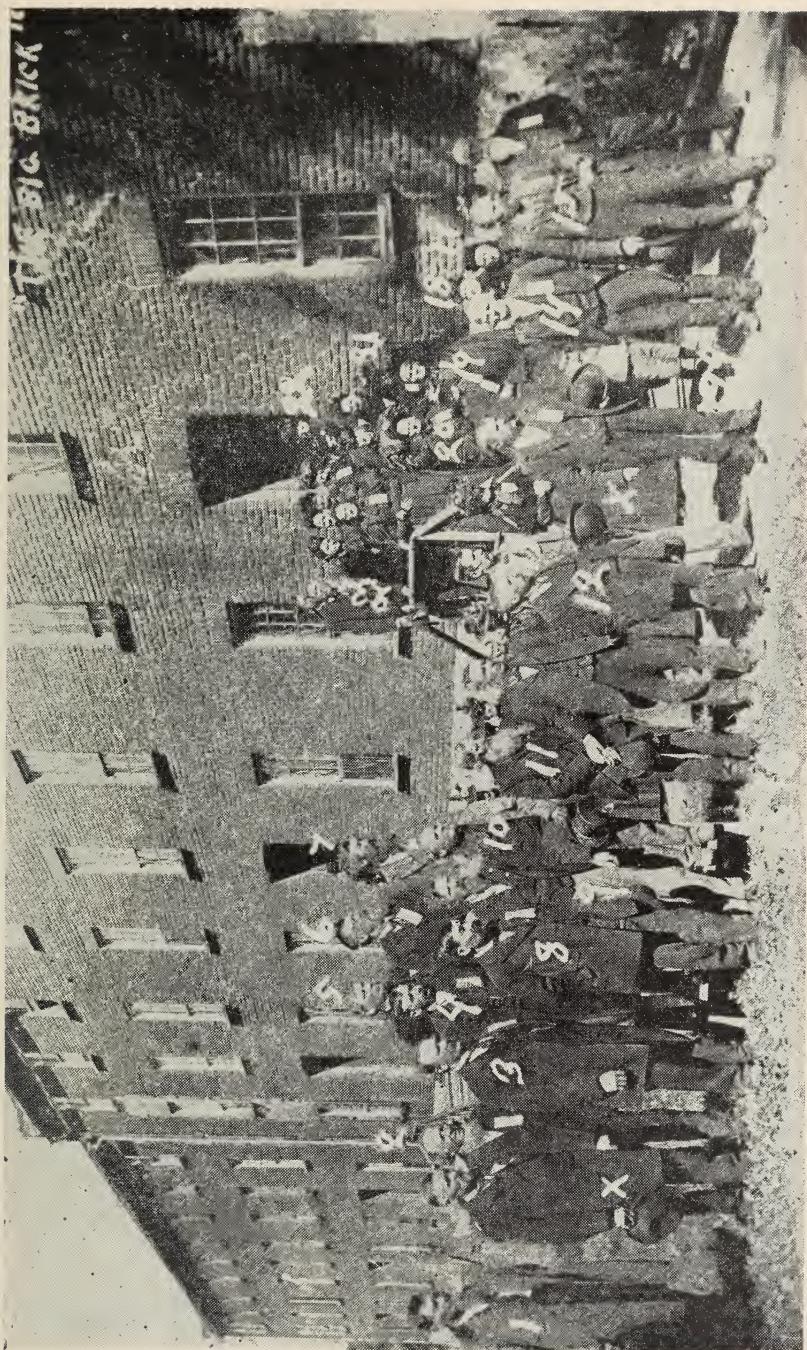


BISHOP HILL

1855



Top Row, left to right—N. Soder, Jonas Lindstrom, P. I. Stoneberg, Axel Gabrielson, John Root, Mrs. Mary Soderquist, Jones Olander, Jonas Headlund, Mrs. Mary Johnson, Peter O. Krans.
Second Row—Olof Olson, John Soderquist, Mrs. Mary Soderquist, Jones Olander, Jonas Headlund, Mrs. Earl Root, Master Earl Root, Mrs. Louise Myrengeen, Mrs. Elizabeth Blomberg, Mrs. Lottie (Westberg) Holden, Mrs. Caroline Winroot, Mrs. Beisy E. Root, Master Earl Root, Mrs. Louise Myrengeen, Mrs. Elizabeth Blomberg, Geo. E. Troline, Mrs. Christine Blomberg.
Third Row—E. L. Swanson, Mrs. Martha Aebelgren, Miss Hannah Chaisser, Mrs. Louise Myrengeen, Mrs. Elizabeth Blomberg, Isaac Lindbeck, Daniel Lindbeck.
Fourth Row—Mrs. Mary Blom, Olof Krans, Mrs. Josephine Kingdon, Hon. Jonas W. Olson, Jacob Jacobson, Mrs. Kate Nelson, Mrs. Anna Peterson, Peter Johnson, Mrs. Christian Johnson, Mrs. Elizabeth Hallast, Mrs. Anna Nystrum, Eric Nystrum.
Fifth Row—Mrs. Dr. J. F. Vanmice, Mrs. Elizabeth Erickson, Mrs. Mary (Malmen) Olson, Mrs. Mary (Jacobson) Johnson, Capt. Eric Johnson, Mrs. Matilda (Warner) Rutherford, Mrs. Elizabeth Berg, Miss Nettie Erickson, Mrs. Elizabeth Berg, Miss Nettie Erickson, Mrs. Elizabeth Berg, Miss Nettie Erickson.



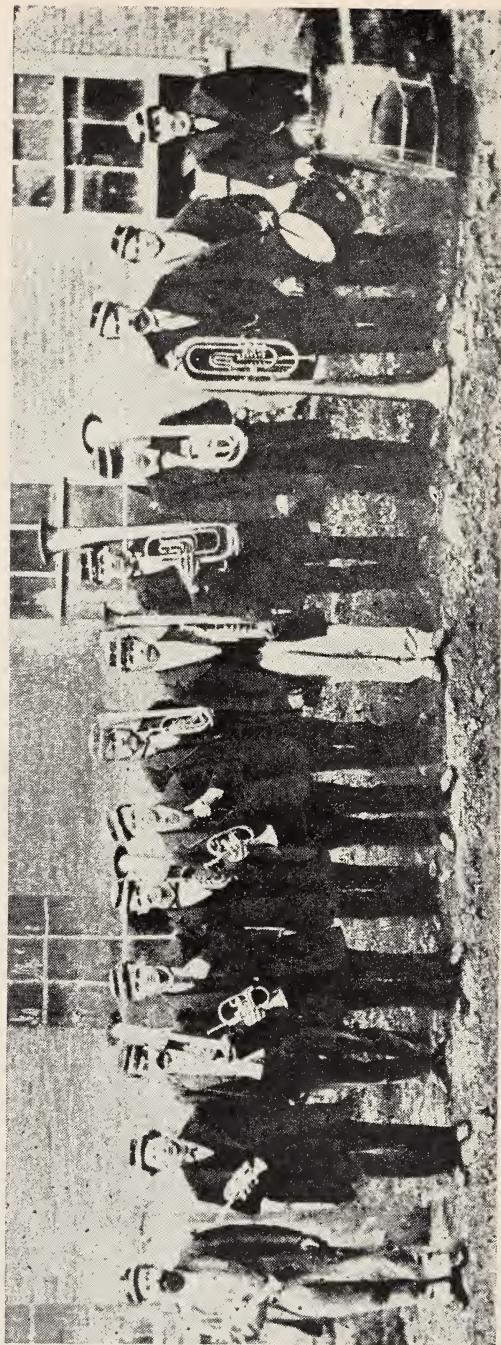
1. Olof Olson, X. Olof Forse, 2. Olof Brodin, 3. John Ericson, 4. John Root, 5. Andrew Barlow, 6. Peter Strom, 7. Olof Nordstrom, 8. Olof Anderson, 9. Eric Olson, 10. Jonas Danielson, Doodle, 11. Eric Linden, 12. John Lindbeck, 13. John Stoneberg, X. Mrs. John Root, 14. Olof Elihom, 15. Isaac Stoneberg, 16. Olof Peterson, 17. Mrs. Olof Philstrand, 18. Mrs. John B. Johnson, 19. Mrs. Olof Lind, 20. Mrs. Kate Nelson, 21. Mrs. Olof Elihom, 22. Mary Stoneberg, 23. Lars Lindbeck, 24. Earl Root, Jonas Speis in second doorway.



Group taken on Semi-Centennial Celebration, 1896



Group taken on Semi-Centennial Celebration 1896



Bishop Hill Band, taken in 1877

PART THREE

BISHOP HILL COLONY SEMI-CENTENNIAL

PREFACE

To the Reader:

Believing that it will be appreciated by posterity if a record of the proceedings of the Semi-Centennial celebration of the settlement of Bishop Hill Colony in Henry County, Illinois, which was held at Bishop Hill on September 23 and 24, 1896, would be preserved in a more permanent form, I have undertaken the task of copying said proceedings which were published at the time by E. E. Fitch which is herewith submitted in bookform with some additions in the line of views of buildings, potographs and groups of old settlers taken in the park at the Reunion with the expressed wish that on the one hundredth anniversary of the event, these proceedings be read as a part of the exercises of the occasion.

The children and men and women who are coming upon the scene of action cannot be made to realize the conditions existing here when the first pioneers blazed the way in the wilderness to the now fertile spot of the New World.

THEO. ANDERSON.

Chicago, Ill., July, 1946.

Address of Welcome—Rev. Axel Gabrielson

Resident M. E. Minister, Bishop Hill

Mr. President, ladies and gentlemen, friends, one and all:

As the mouth-piece on this occasion of the corporate village of Bishop Hill its citizens, and those adjacent to it, who have had a part in arranging this celebration, let me in giving the address of welcome, first of all, in their behalf, express satisfaction at the sight here, greeting our vision, the assemblage of this vast concourse of people, from distant places and near, met to do honor to the day we celebrate.

But in the midst of the pleasure which such a scene affords, a feeling of sadness steals over us, as we reflect, that not many of the original founders of the Bishop Hill Colony remain today, after the lapse of half a century of time, to extend a greeting to you through a delegated medium or personality. Almost all of them sleep now in yonder peaceful city of the dead, or lie in the quiet shade of the distant woods, or rest, here and there one, in almost isolated graves.

Yet our hearts are cheered by the presence of a few among us, and in the name of these remaining aged and honored veterans, I want to say to you, their descendants, to friends of long standing, and to those of more recent acquisition as well, gathered from near and far, welcome, yea, thrice welcome here today.

They have come, 'tis true, to only a small town, but now, as in the days of Bethlehem, the least of Judean cities, size, let me remind you, is not the only measure of greatness.

The Palestine city was not great because of its territory, or many inhabitants, but because it gave birth to One in whom all nations blessed.

Our town, though small too in circumference, and insignificant as to population, and laying no special claim to distinction on the ground of having produced any one in vying in greatness, even with mortal men, may still aspire to position among celebrated places, because, possibly, of her age in a comparatively new country, and certainly because, to brave men and women from the distant North-land, of Scandinavia, Helsingland, Sweden, belongs the credit of the founding of

this exceptionally quaint and unique town, on the wilds of an Illinois prairie, a half hundred years ago, and in its name Bishop Hill, the creation of this noble land of patriots, professed and sincere followers of the incomparable Bethlehemite, we greet you one and all, and bid you, welcome, among us today.

In behalf also of the young manhood and womanhood of Bishop Hill, who have shared none of the hardships of the pioneers of forty-six, forty-eight and fifty, but who today, consciously enjoy, in the heritage they possess, the fruit of the privations and labor of those heroes, living and dead, I bid all present here, welcome to the fiftieth anniversary of the founding of Bishop Hill.

Yes, welcome to our home during your stay, and welcome to enjoy without limit, whatsoever of good with which a benevolent Providence has seen fit to bless us.

Again, in the name of all those whom I today represent; the movers in and promoters of the celebration enterprise, their committees, who have so faithfully and well performed every detail entrusted to them, the active energetic citizen, the retired, aged, honored and loved among us, and the corporation itself, in the name of all these I extend to you all, from the least to the greatest inclusive, an earnest, sincere and warm welcome!

Response—John Root

Mr. Mayor and Fellow Citizens of Bishop Hill:

On behalf of the old settlers here assembled, and especially on behalf of those from abroad I desire to return to you my most sincere thanks for the cordial welcome you have extended us. We come here today from Puget Sound and from the Gulf of Mexico, from Chesapeake Bay and from the Golden Gate, from the East and from the far West, beyond the Mississippi and the Missouri rivers. We come not as strangers, but as members of one large family holding a reunion at the old homestead. While many of us have been separated from the old home for more than a quarter of a century, the scenes and surroundings which greet us upon our return are familiar, and but few changes have taken place. The same broad streets lined with their beautiful maples, magnificent elms and drooping lindens—the same grand park, the same old church, the same old school-

house, the same postoffice as of old, the same dwelling houses, and the same old bell with its familiar sound, that had its multiplicity of duties to perform; to call us to attend divine worship, to school, to dinner, and to sound the alarm in case of fire or other danger, and I am not certain but what it also did curfew duty.

As is well known the causes which led these pioneers, the founders of your town—these quiet law-abiding people—to forsake their native shores of the Scandinavian peninsula, with all the ties and traditions to which they were bound, and to seek for themselves and posterity a home in the land of the free though in the unknown and uninhabited West, in this beautiful Mississippi Valley, was the religious persecution to which they were subjected. In all monarchies where Church and State are united, religious oppression, though varied in severity, is generally the rule, and with the exception of the instruments of torture, it is doubtful if these people were any the less oppressed than were the victims of the Spanish Inquisition. Where their mode of worship differed from the forms prescribed by the established church, or where religious services were held at different times or places, and by other persons than those prescribed by royal authority, they were harrassed by the minions of the law, arrested, fined and imprisoned, until life became to them a burden, and so like the Puritans of old, they set sail for a more congenial clime. Think of the sacrifices they made for their religious convictions; home and fatherland, the land of song and story; the land of the midnight sun; the land of Gustavus Vasa and of Gustavus Adolphus, the hero of Protestantism. All these associations and many more were held for naught, and they left all and embarked upon the high seas. Some of them in schooners and fishing smacks which would today be condemned as unseaworthy to sail on a pleasure lagoon within sight of a life-saving station. Tossed on the waves of the stormy Atlantic for three and four months, they finally landed in New York City, and by slow degrees, by stage route, canals and the great lakes, arrived at Chicago, then a village just entering her 'teens, and containing but a few thousand inhabitants. From there they continued their journey on foot across the country till they settled down on this beautiful spot.

It is conceded by all that this settlement at the time

it was made was the advance guard, the entering wedge, to Scandinavian emigration to this great Northwest. They were to Scandinavia what the Independents and Puritans were to England and Holland, and this stopping place may justly be called their "Plymouth Rock."

There had been earlier Scandinavian settlements on the eastern shores of this continent in New Jersey, Delaware and Pennsylvania, but the spirit of adventure had not taken very strong possession of those settlers, and their descendants are still occupying portions of these States. A Scandinavian settlement is also claimed to have been made as early as the tenth century on the coast of what is now the State of Rhode Island, but the exact location has been somewhat surrounded in mystery and founded on tradition.

But Prof. Horsford, of Rhode Island, has discovered what he considers conclusive evidences of the site of their city, by the unearthing of its foundations, and has caused to be erected there a monument to commemorate the settlement. The city was called Norembega (presumably on account of the northern origin of its founders, and being probably in the same land discovered by Leif Erieson and called Vinland—the land of wine—on account of the profusion of wild grapes found growing there). We intend that posterity shall not be left in doubt as to the settlement of this place, and have met today to dedicate a memorial tablet, to remain for ages as a reminder of the event.

Imagine, if you can, the condition of these people at the time of their settlement here; the trials they endured, the hardships they suffered—starvation and pestilence on every hand; settling down in the wilderness and marshes, full of malaria and miasma, in the bleak September days, when the sun was daily wending its way to the Southward, and gloomy winter coming on; with no means of subsistence except principally wild game, with which the country at that time abounded; with the nearest towns fifty to seventy-five miles distant, and to which periodical journeys had to be made for supplies, with horses and oxen as the motive power; with no habitation except tents and sod houses in which to pass the winter—surely the greatest wonder is that any one remains to tell the tale.

Then, as now, money was necessary for the carrying on

of any enterprise, and among these people were found a few men of means, who converted their all into gold and expended the same freely for the benefit of the masses, even to the extent of paying the debts and passage for such as were unable to do so themselves, so that they could leave their country like honorable men.

Beginning with hoe and mattock to clear the forest and turn the sod for the next season's planting, the work was indeed laborious and would seem almost insurmountable. Yet, little by little, they acquired their land from the Government, and in less than fifteen years, this village practically as it appears today, was built; for these people were imbued with the thrifty and industrious habits of their northern home, and among them were found architects and mechanics of every class and calling necessary for the successful building up of a frontier settlement; and we have evidences before us on every hand of their industry and architecture. Every brick in these buildings was molded by hand, and every beam, joist, scantling and rafter built into them was hewed and sawed by these brawny men in these forests. Besides these structures that we see here, there were many more that are now obliterated, especially all the mills and dams on the banks of the Edwards. Flouring mills, both steam and water power, flax mills and saw mills, and included in the destruction was that grand obelisk, the chimney on the steam flouring mill, towering over 100 feet heavenward, and which would in all probability have stood for 500 years, and would have been a fitting monument for the admiration of coming generations, and of more memorable value to us than any block of granite we can erect today. But such are the mutations of time, and perhaps in another century some, or all of these remaining buildings will have shared the same fate. But yonder stands a faithful watchman and time keeper, remaining, which through summer's sun and winter's storm, by night as well as by day, faithfully proclaims another hour gone, never to return. Though not as elaborate in architectural beauty and mechanism as the clock in Strasburg Cathedral, yet at the time of its erection it was quite a curiosity and attracted strangers from all around, and on favorable occasions its clear tones can be heard for miles, and it is not improbable that it will be on duty when the most of us shall have passed away.

In its most prosperous days this town, had it been enclosed by the Chinese wall, the inhabitants would almost have had within the confines of their own possessions, abundant resources to supply their every want without being dependent upon the outside world. They raised and manufactured into cloth their own wool and flax; made their own implements of every description; raised wheat and rye and ground the same into flour; manufactured leather and converted it into boots, shoes, and harnesses; burnt their own lime, raised horses, cattle, hogs and poultry, and their ten horse power sorghum mill was the largest in the northern part of the State, and very few of the necessities of life were obtained elsewhere. Their industrial growth from the beginning was almost phenomenal.

These people have always been true to their adopted country and its flag, and while the rumble of approaching war was heard in the council chambers of the nation, a company of soldiers was formed and put in training under the military leadership of one of their number, and with their flint-lock muskets they met at regular intervals to perfect themselves in the manual of arms, and the whole town assumed a military aspect; and after Fort Sumter was fired upon and it became necessary for volunteers to take the field in defense of the Union, no braver set of men ever faced rebel shot and shell than that small company that enlisted from your town; how well they were drilled is attested by younder silk banner, now almost fallen into shreds, for which trophy the entire Regiment the Fifty-seventh Illinois Volunteers contested in a competitive drill, and Company D carried off the prize. Taking part in the battles of Fort Donelson, Shiloh, siege and battle of Corinth, Vicksburg, and many other engagements; sharing in that victorious march of the intrepid Sherman, which has been immortalized in song, ‘From Atlanta to the Sea.’ Participating in the grand review at Washington, they had then earned their full share of martial glory. Some of them failed to return, and many a father and mother, wife and child, sweetheart, sister and brother, looked in vain for the return of their loved ones; they lie buried today on Southern battlefields, with no token to mark their last resting place, while their memory is ever kept sacred by kindred and friends on each recurring Memorial Day, by crowning with garlands that arch dedicated to the

memory of The Unknown Dead. Some of them are still with us, but their number is growing less as year by year rolls round, and by the end of another decade, very few of the old soldiers, or old settlers will remain.

Your town today is provided with educational, religious, social, fraternal and benevolent organizations to such an extent that I doubt if another town of its size in the State of Illinois can equal it. First of all you have the public school, the foundation of all American educational institutions. You have churches and Sunday schools, Epworth and Junior Leagues, a Chautauqua Circle, Modern Woodmen, Home Forum, Select Knights and United Workmen, each and all doing good in their respective fields; and then you have a Voluntary Donative Society to look after the interests of the worthy poor.

In these days of steam and electric travel, telegraph and long distance telephone; when you can cross the Atlantic in less than six days; can travel between New York City and Chicago in twenty-four hours; can send a continuous message over 27,000 miles completely encircling the globe in less than twenty minutes, it would seem as if time and space had been annihilated, and it seems almost incredible to look back upon the last fifty years and see all the industrial, mechanical and scientific improvements that have been made on every hand since the first settlers set foot upon this soil. More material progress has been made in the world in the fifty years last past, than in any other two hundred, yes—*four hundred* years of its previous history.

And now my friends and fellow citizens, having come together on this beautiful September day—one of Nature's grandest and most glorious holidays—from all over this broad land, to celebrate the fiftieth anniversary of the settlement of this romantic place, and for the renewing of “acquaintance almost forgot,” I hope and trust that we shall all enjoy ourselves and feel the better for having met friends of long ago, and as time rolls around in its ceaseless whirl, may we ever refer to this day as one of happiness and joy, ever to be remembered. Again I thank you.

Address—Captain Eric Johnson, League City, Texas
Fellow Colonists and Invited Friends:

We are met today to celebrate and commemorate the found-

ing and first settlement of Bishop Hill Colony. These gray haired veterans—the survivors of the original colonists—need no address to remind them of the past—to them it is a living reality—they know all about it, and much more than I will be able to tell in the short time allotted to me. But the greater portion of this audience are their descendants, friends and neighbors who possess only a fragmentary knowledge of the past history of these colonists. It is principally them that I will address on this occasion.

That my hearers may fully appreciate the standpoint from which I view the past as well as the present, I will state that I firmly believe there is an overruling Providence that shapes the destinies of nations, peoples, and the individual as well.

Sacred and profane history, both ancient and modern, bear testimony to the fact that the exodus of people and nations have exercised great influence upon the religious, moral and material advancement of the human race.

The first exodus on record is where God commanded Abram to depart from Haran in these words: “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land I will show thee.” The second is the great exodus of the Israelites from the land of Egypt. These two events were the preliminary steps in God’s plan for the redemption of the human race.

May the 3rd, 1607, was planted the first successful English settlement within the borders of these United States. It was made by the chevaliers of England, men and women of wealth and standing who came to the new world to embrace the enlarged field here offered to increase their wealth and power. From it sprang the civilization of the Southern States.

December 15, 1620, on Plymouth Rock, was laid the foundation of another civilization of men and women who fled from religious persecution to a land where they hoped to enjoy the blessings of religious freedom.

Fifty-one years ago these old Bishop Hill Colonists were living in their respective homes, in mountain dells, or in beautiful valleys, where meandered sparkling brooks and rivers, or on the borders of enchanting lakes where interchanging groves of pine and birch enhanced the scenic beauty. A patriotic love

of native country, the ties of kindred and childhood scenes, and associations held them in strong attachment to the native heath. No common or transitory emotion could have induced them to sever ties so dear and so sacred, and receive them to turn their backs upon native land, old time friends and kindred and embark upon a voyage, months in duration, fraught with dangers now unknown.

In order to receive a full conception and appreciation of the causes that led to the exodus, we must go back several years in the history of these people to find the true cause.

History teaches that whenever and wherever church and state are united, true Christianity suffers and the church loses its spiritual power and becomes a mere dead formality. Sweden and its established church became no exception. The church had lost its spirituality, and its priests had become mere guide boards preaching perfunctory and formal sermons, which told the people the way to go without the least attempt to set an example of piety or purity in daily life.

In the thirties and early forties there passed through the provinces of northern Sweden a wave of religious awakening among the peasantry. It was not brought about through the agency of any revivalists. It seemed spontaneous, displaying a longing aspiration of the soul of earnest men and women, for the bread of eternal life and a desire to lead a life of devoted piety. They associated themselves together in groups without any formal organization, met here and there in private homes for the reading of the Scriptures and devotional exercise. Hence, they received the name of Lasare (readers).

How fitting it is that on this occasion we have the pleasure of having among us one of the leading pioneers in this religious movement, and perhaps the only living representative either in Sweden or America, of these original "lasare," who participated in this religious awakening before 1830, in the person of our revered and honored colonist, Rev. J. Olson, who, at the ripe age of nearly 94 years, has been spared to grace this commemoration of the results of the labors of early manhood. Nearly all of the leading colonists were identified with this religious awakening.

It is with delicacy that I must passingly refer to the part

taken by my own father in this religious movement. Perhaps the over enthusiastic admirers of him may ascribe to him a greater share in the origin and growth of this movement than culminated in the emigration to America and the settlement of the Bishop Hill Colony than rightfully belongs to him.

When Eric Janson felt impelled by his religious zeal to visit Helsingland, he came to a field that had already been well cultivated. This venerable friend of ours and his able co-laborers had sown the seed and prepared the way for what followed. He came to friends who gladly received him. The reinforcement thus received and the impetus thus given to this religious movement by the fiery zeal and burning eloquence of the new co-laborer that had come among them, increased the number of converts and adherents to an extent that it alarmed the clergy of the established church. Measures of repression were deemed necessary, and forthwith commenced a persecution that eventually became so bitter and unrelenting that the adherents of the new faith became convinced that unless they relinquished their religious convictions, the government of their native land was powerless to protect them in their property or their lives. It was then, and not until then, that their longing eyes were directed to the great Republic of the West.

Thus in 1845 Rev. Olof Olson, brother of this venerable hero, and father of Hon. J. W. Olson, was selected as a trusted agent to select their new home in the New World.

The decision having been made to emigrate, measures were at once taken to carry it into effect, but at the very threshold they were confronted with a "condition"—an all important problem had to be solved. Two years or more of unrelenting persecution had cemented them together into Christian bond of brotherly and sisterly love that was as strong as the religious faith in which they lived and breathed. But comparatively few were blessed with means, as the believers came from the peasantry and laborers in mines and factories, and the many were without sufficient means to defray the expenses of the long journey. It was this trying emergency that those who were possessed of means sold their worldly possessions of both real and personal property, placing the proceeds thereof in a common fund. Thus all who were of one faith were enabled to emigrate.

Tell me not that mere human persuasiveness, or a mere religious enthusiasm could have persuaded so many to sell and divide the same with their fellow men. Here was presented a practical object lesson of the divine injunction, "love thy neighbor as thyself."

In Dalcarlia, where nature reigns supreme in her august grandeur and solemnity and scenic beauty, lives a race of people celebrated in history for their heroic deeds of valor and unconquerable love of liberty and independence, and on more than one occasion have they saved the nation from a foreign yoke, when the rest had tamely submitted thereto. From this province came the most noted example of this self sacrificing love to fellow men. One of the wealthiest farmers of this province, one L. G. Larson, who sold his real and personal property at great sacrifice, with which he chartered a ship and gave to all his believing neighbors who were poor and unable to pay, a free passage over the ocean and clear through to their destination, and after arriving turned over into the common fund the remainder for the purchase of land and the necessities of life. His contribution to the common fund was over 24,000 crowns. Others followed in 10,000, 8,000 and lesser amounts.

When our Colonists had arrived in their new home one necessity pressed so closely upon another, that even had no pre-arranged plan been in existence, circumstances plainly indicated each successive step.

Habitations had to be provided for each successive installment of new arrivals. Food must be procured, provisions made for the future in the purchase of lands, horses, cattle, farm implements and seed. To have turned all loose to shift for themselves in a comparative wilderness, meant want and starvation to many, and in direct variance with the self-sacrificing brotherly love that brought them over, yea, it would have been heartless cruelty. Besides the religious zeal that had induced these Colonists to forsake fatherland and sever ties that were dear and sacred still burned with unabated glow upon their hearts' altar.

While singing praises of thanksgiving to their Heavenly Father for deliverance from religious persecution, and with gratitude glowing in their hearts that they were now in a land

where they could worship God according to the dictates of their conscience, they went earnestly and cheerfully to work to fell the timber from which to build shelter for their families, to break the virgin soil and sow the seed that would bring forth the sustenance of life. They brought to the task before them an earnestness of purpose, strong and sinewy muscle, hardened and used to laborious work, on every hand and at every step they had to encounter and overcome trying and harrassing difficulties. The necessarily crowded condition in which they had to live, the then malarious climate soon made teir bones ache, followed by the burning fever of ague attacks, stole gradually away the inherent muscular strength brought from the father-land. Yet, at times an insuffieiciency of food would try their spirit of endurance. Death came at frequent intervals to seek many a dear and precious victim, but under all their spirits were undaunted, their faith undimmed and the brotherly and sisterly love burned as brightly as ever. Peace and happiness reigned within our borders.

Then came the Asiatic scourge of 1849 which in a few weeks swept into the grave over one hundred of the very flower the Colonists sending mourning into every family, but no sooner had the besom of death passed away then those remaining returned to the work of building up their new home and laying the foundation of future prosperity.

But the Colonists had still other ordeals and trials to endure.

Although a community founded upon the principles of peace and good will to all men, enemies arose on the outside who spoke all manner of evil against the Colonists, representing the community as a menace to the peace of the state. This the more readily receiven credence among outsiders who knew the Colony only from evil reports, because of the excitement caused in this part of the state by the then recent expulsion of the Mormons from Nauvoo.

Here was a colony of foreigners, speaking an unknown tongue, living so different from the rest of the world that suspicions were easily aroused.

Thus it can be seen how easy it was to incite the mobs that visited the colony during the winter of 1849 and '50. But thanks to the friendship and timely help of our nearest American neighbors who had come in closer contact with the

Colonists, and had learned to appreciate them at their real worth, they arose as a wall of fire between us and our enemies, convincing the leaders of the mobs that they had been deceived as to the true character of the Colonists, and that we were good and desirable neighbors. Foremost among these, outside defenders, were Philip Mauk, John Piatt, Thomas Maxwell and Richard Mascall, and the Colonists and their descendants owe these men a deep debt of gratitude for the timely help in the hour of need.

Then in May, 1850, came the untimely death of the one who had been looked up to as the leader, which cast a temporary gloom and depression upon the Colonists.

The Colonists, however, undaunted in their courage, inspired by a devotion to the faith that bound them together in the bonds of Christian brotherhood, and had brought them across the wide waters to their new home, bent renewed energy to the work, and by degrees they overcame every difficulty and soon entered upon an era of prosperity.

Their landed possessions, the acreage under cultivation, the horses, cattle, swine, sheep, farming implements and other personal property increased year by year, and kind Providence blessed them with abundant harvests until finally the Bishop Hill Colony waxed strong and even wealthy, and the outside world pointed no longer the finger of scorn but of admiration.

But worldly prosperity does not always bring in its train unalloyed happiness.

Gradually that former Christian brotherly love commenced to cool off, the unity and oneness in religious faith began to waver. To sum it up in a few words the communistic life that had been born of the noblest impulses of the human heart and of pressing necessities, and had been a blessed bridge over an otherwise impassable chasm, had outlived its necessity and usefulness.

True it is that the moment the Colonists began to turn their thoughts towards a separation and individualization, the latent selfishness implanted in every human breast, that during the years of communistic life had been held in subjection, was now fanned into a flame, and hot and bitter at times, became the contests in our counseils, until an amiable plan of division could be devised.

Fortunately, however, today, we old Colonists can all join in this festivity as perfect friends, and as brothers and sisters of one common household once more. Time has healed every sore, assuaged every disappointment, and we can each one of us take an unprejudiced and unbiased retrospective view of the past, and sincerely and truthfully acknowledge in our hearts that our then opponents were not always in the wrong, nor were we always in the right.

The time allotted me does not permit any further tracing of the growth and development of the Bishop Hill Colony, but fortunately what remains to be noticed is within the ken of all present, besides it will be the appropriate task for the historian of a future celebration. Suffice it to say that in the length and breadth of our great Republic, there is not a happier nor more prosperous community than Bishop Hill.

I cannot close my address without paying a well merited compliment to the founders of Bishop Hill for their happy selection of location. I have traversed thirty-seven states of this Union, together with a part of the Canadas, having passed through and visited numberless places of noted and acknowledged romantic and beautiful location, still I can truthfully say that for romantic and enchanting beauty of location, lacking those superlative adjuncts of scenic beauty—the combination of mountain dale reflected in the bosom of a mirror-clear lake—no town or city surpasses our own dear Bishop Hill.

Last but not least this exodus of the Colonists garnered from the provinces of Dalkarlia, Helsingland and Westmanland, noted in Swedish history for the home of a race of people with an unconquerable love of liberty, inherent purity of character, and unwavering loyalty to pure and noble principles, the best and choicest of their sons and daughters, transplanted them into the virgin soil of the fairest and choicest portion of the garden spot of the United States, and into the free and unpolluted air of the land of freedom, laying the foundation of a community thus specially selected, based upon self-sacrificing Christian and brotherly love to fellow man, tried and purified in the fiery furnace of persecution, privations and sufferings, that baffle all descriptions, which, as a natural sequence, has left its indelible stamp of character upon the existing community, which through decades and centuries to come will exert a mighty in-

fluence for good, religiously, morally, and politically, like its prototype, the pilgrims of Plymouth Rock fame.

Nor could I close without paying a passing tribute to the dead. The Allwise Father of us called you to your eternal rest before you were permitted to see the realization of your hopes and aspirations. But your unselfish sacrifice upon the altar of religious devotion and faith will live till time is no more, in the hearts of your descendants, being a heavenly inspiration to spur them on to live lives that shall make them worthy descendants of so illustrious parentage.

Now a word to the descendants of these old Colonists who may question the wisdom of their parents in sacrificing their all for the good of the many, if any such there be. This unselfish sacrifice of your parents was made through the noblest impulse of the human heart. It made it possible for one thousand souls to be transplanted to this land of religious freedom, where they and their descendants have become the heirs of a full citizenship in the best and freest government under the sun. Can you behold this lovely place with its hallowed associations and its happy homes, without exultant emotions that the act of your parents made it possible to exist? Is it not also a fact, with a very few exceptions, that the surviving heroes and their descendants who thus sacrificed their all have been blessed four-fold in their worldly possessions? Then where is the man or woman who would exchange his or her citizenship of this great Republic for one in our native land?

The skeptic mind will, perhaps, question my position taken at the outset that the hand of God was ever in the exodus of these Colonists; that the cause for which this sacrifice was made came to naught. Fellowman, remember that we judge human events from the limited vision of human eyes. For hundreds of years the exodus of Abram seemed barren of results. For forty years the meanderings of the Israelites in the wilderness, to human eyes, appeared an aimless wandering in the desert. The results of the landing of the Pilgrims on Plymouth Rock have not even today reached their culmination point in the influence upon the civilization of this grand Republic. Who can foretell what God, in His infinite wisdom, meant by shaping the destiny of our Bishop Hill Colony forefathers? Still, it has been far from barren of results.



Mrs. Charlotte L. Root



Peter Wickblom



Hon. Jonas W. Olson



John Root

Historians of great research and erudition, claim that the English speaking people owe a great part of their indomitable energy and aggressiveness to the Scandinavian blood flowing in their veins, and the cosmopolitan race now in its formative stage in the United States needed a new infusion of the same blood. Until the emigration of these Colonists in 1846, very few Swedes found their way to the shores of this great Republic, except now and then a struggling sailor who deserted his ship upon touching American shore. The commotion caused by the religious persecution and the subsequent emigration attracted attention to America, and thereby the Colonists became the pioneers of the immigration that swelled in volume with each succeeding year, until 1,500,000 Swedes have landed in these United States. They and their descendants have materially assisted in developing the resources of the great west, and are today exerting an influence that is felt for the good in the religious, moral and political advancement of our common country.

This exodus also conferred a great blessing upon Fatherland. It paved the way for the religious liberty that Sweden enjoys today, and it put a new religious life into even the established church.

In conclusion, we, who are yet among the living, have a sacred and exalted inheritance. Let us not lower the high ideal of Christian and brotherly love so strikingly exemplified in the early trials and experiences of these Colonists. Let no act of ours dim the luster of the glory of the past. Especially may the rising generation in whose hands will soon repose the future welfare and reputation of Bishop Hill, see to it that it will continue to be the nursery from which will be sent out to battle with the ups and downs of life, men and women of noble and exalted characters that will be a blessing to the world. May our cherished and beloved Bishop Hill be as worthy of its one hundredth anniversary as it was of its fiftieth.

Hon. Jonas W. Olson

Mr. Chairman, Ladies and Gentlemen, Fellow Citizens of Bishop Hill, and Visiting Friends:

It is with peculiar emotions that I greet this magnificent audience, assembled here to commemorate the Fiftieth Anni-

versary of the founding of Bishop Hill. I assure you that I esteem it a privilege and a great honor to be permitted to address this vast assemblage upon this commemorative occasion, though I feel that the duty has been better performed by others who have preceeded me, and that there are still others who, on account of long connection with the Colonoy and personal knowledge of facts and incidents in its history, would be much better able to perform the task allotted to me.

Although my father, Olof Olson, came here in 1845, one year in advance of the Colony, and after exploring several states selected its present location, and it might appear from this fact, that I should have some personal knowledge of its affairs, and it was, as I understood, for this reason, in part, at least, that I was chosen as one to address you today. Yet, I am sorry to have to say that my own personal knowledge of events that transpired are extremely limited, as you will readily understand when I say to you that my parents, sister, brother and grandmother all died when I was only about three years of age, and I was, within three or four years later, taken away from the Colony, and have never returned to live here since.

All I know of my own knowledge is confined to a few youthful recollections that appear as a dream of infancy. I did not even know my own birthday, my own age, or the birthdays of my parents, sister and brother until I received the letter I hold in my hand, which I have recently received from Rev. Olof Norlin, the present pastor of the church at Soderala, Sweden.

The letter is written in the Swedish language and is a personal letter in answer to some inquiries I had addressed to the writer, but as I believe it will of interest to some of the original Colonists from Soderala I will take the liberty to read it in the language in which it is written.

(Mr. Olson here reads the letter in Swedish.)

I will only translate and give in English so much of this letter as refers to the birth of my parents, sister and brother, myself and my aunt.

"Your father, Olof Olson, from Kingsta, No. 5, was born in Soderala May 16th, 1807; your mother, Anna Maria Westman, was born in Soderala, April 6th, 1809. Their children were, daughter, Beata, born in Soderala, December 22nd, 1836; son, Olof, born in Soderala, December 15th, 1838; son, Jonas W.,

born in Soderala, June 30th, 1843; your aunt, your mother's half-sister, Katrina Wilhelmina Petronalla Skoglund, was born in Soderala, July 16th, 1828."

Until I received the above letter, July 7th, the date given to me by my aunt from her recollection, was supposed to be my birthday, and had been celebrated as such by my children.

From what I have said, you will readily perceive that my knowledge of Sweden and of events connected with the Colony is mostly confined to what I have learned from tradition, through statements of surviving members, and through historical sketches and writings of others.

It appears that my father and his brother, Rev. Jonas Olson, that aged patriarch who still survives, and at the advanced age of 94, though too feeble to address us is with us today, had for some years prior to their emigration been engaged in a religious movement in Sweden whose adherents were known by the name of Lasare (Readers or Devotionalists), because they assembled in their private houses to hold their devotional meetings and read their Bibles assiduously in their homes.

The Devotionalists were a sober, industrious and pious people who abstained from drinking, dancing, and other things deemed "worldly pleasures," which was tolerated among the adherents of the Established Church. Some of them discouraged the use of all devotional literature except the Bible, saying "that the best human writings are full of error and only tend to distract from the word of God."

According to Mikkelson's History the religious revival in Sweden which culminated in the emigration of the Colony, dates from the year 1842 when Eric Janson was introduced by Jonas Olson to the Devotionalists of Helsingland.

From this time Janson became the recognized leader in religious revivals and his teachings became known as Jansonism.

I quote from Mikkelson's Monograph:

"Jansonism and the form which it ultimately assumed was largely determined by the attitude of the established church. Eric Janson did not at first display separate tendencies. He merely preached against rationalism and dead orthodoxy which was prevalent in the Swedish Church. He advocated a return to the simplicity and earnestness of primitive Christianity. He traveled from parish to parish conducting revival meetings. The

number of his adherents was soon estimated from 1,500 to 4,000. The clergy (of the established State Church) became alarmed of a strong religious sentiment over which they had no control, and the import of which they did not understand. They regarded the Jansonists as a new sect holding doctrines that were subversive of the existing church organizations. In order to regain their lost power they denounced Janson from the pulpit. They attempted to refute his heresies in regard to devotional literature and the doctrine of sanctification. But Janson was gifted with a matchless power of debate, besides being well versed in Scriptures, and whenever it came to a battle of words was almost certain to come off victorious. The Jansonites were refused admission to the Lord's Supper. Eric Janson retaliated by saying there could be no faith without persecution; that there was no saving power in the sermon of an unconverted minister; and forbade any of his followers to worship in the established church, holding his conventicles (religious meetings) at the time of the regular church service.

"As the influence of Janson increased, so also the number and hostility of his enemies. His followers were subjected to abuse and insult of the rabble. Their meetings were disturbed, their houses pelted with stones, and their persons assaulted. But thy praised the Lord who tried their faith by allowing them to be persecuted. They marched along the highways at night, and sang spiritual hymns, or gathered in front of the parsonages to pray for the conversion of their unregenerate pastors.

"In June, 1844, an event took place which gave the opponents of the new heresy an opportunity of adopting severe legal measures. Already since 1840 Eric Janson had witnessed against the abuse of devotional literature. The human writings of Luther, Arndt, Scriver and Nohrborg had usurped the place of the Bible. These new idols had stole away the hearts of the people. They must be destroyed.

"The burning of the books took place June 11. A great concourse of people from the country assembled on a farm near Tranberg. An immense bonfire was made of books, pamphlets, tracts—everything except the Bible, the hymn book and catechism (especially everything advocating, or excusing the union of Church and State). Amidst the singing of hymns and great

spiritual exaltation, the assemblage watched the burning and destruction of the ‘Harlot of Babylon.’

“The embers of the fire had hardly died, before the news spread to every quarter of Sweden. Two days later Janson was arrested and brought before the Court in Gefle. After a preliminary trial he was transferred to Westeras. He was finally released to await a new trial but was not allowed to return to Helsingland. In the meantime delegations of his adherents had visited the King and had been promised a hearing of their grievances before the proper authorities. Upon his release, Janson himself sought admission to the King, and was so graciously received that he wrote back to his friends ‘I have triumphed at Court.’ In September, 1844, he was summoned to appear before the Court at Westeras. In his defense he stated that the Church had abused its trust; that it had fallen from the true faith; that its servants were mere worldlings; and that he had a call from God to restore the true faith and show sinners the way to salvation. He was released.

“In the meantime the ardor of his adherents in Helsingland had not abated. Jansonism was being preached in every quarter. The re-appearance of the leader gave new impetus to the movement. His enemies had not been able to do him injury. The King and the highest secular authorities in the realm, it was claimed, were his sympathizers. It was only the hierarchy of the Established Church that sought his destruction. Full amnesty might soon be expected; the abominable machinations of the Church would be thwarted; the dawn of religious freedom was not far distant. So thought his confident followers. His journey through Helsingland was one continued ovation. Everywhere the people flocked to the conventicles. In some parishes the churches remained almost empty.

“October 28, 1844, the second crusade against the religious books took place; this time in Soderala Parish. Janson was immediately arrested and was again released to await a new trial. Through the zeal of the inferior clergy he was arrested six times; three times released by royal orders; he was transferred from one court to another, but it is claimed he never received a thorough impartial investigation or fair trial. His followers were subjected to the same sort of treatment.

“The ancient and obsolete law against conventicles, adopted

in 1726 against Hallean pietists and other heretics, was revived in all its severity.

"Jonas Olson and his younger brother, Olof Olson, were made to pay heavy fines for holding conventicles, or religious meetings without authority or consent of the established church. They were summoned before the House of Bishops in Upsala to answer for their religious opinions."

It is related to me that the last time that Olof Olson, my father, was convicted, was for holding a religious meeting, at which he read to those assembled, the 11th Chapter of St. Luke, including the Lord's Prayer, at which he concluded his exhortation with the following quotation:

"'For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come.'

"'Nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"

(The speaker also gave the above quotation in the Swedish language.)

I am informed, but how accurate the information is I do not know, that according to the ancient and obsolete statute under which these prosecutions were carried on, the final penalty in case of a further conviction would have been banishment and that to avoid being exiled he concluded to voluntarily leave the country and go to America in order that he might take his family along.

I again quote from Mikkelsen's Monograph as follows:

"In 1845 he (Eric Janson) sent Olof Olson to America to examine the country and fix up a suitable location for the community. This was before modern Swedish emigration to the New World. America was then a name almost unknown to the peasants of Helsingland.

"In New York Olof Olson made the acquaintance of the Rev. Olof Hedstrom who is known as the founder of the Swedish Methodist Church in America. Hedstrom was stationed as a missionary among Scandinavian seamen in New York. He held services in a dismantled vessel (known as the "Bethel Ship") a part of which was fitted up for the reception of Olof Olson's

family, consisting of a wife and two children, who remained there during the winter of 1845-6."

It will be noticed that there were only two children. The third, your humble speaker, who had been stricken with paralysis from which he never recovered, and which left him a cripple for life, was so sick at the time that it was not expected he could live, and being too ill to take along on such a journey, I was left to the care of my grandmother and my aunt, Catherina Wilhelmina Petronella Skoglund, to be brought over later with the Colony in case I should survive.

"Under the influence of Hedstrom, Olof Olson joined the Methodist communion, and presently proceeded on his way to Victoria, Knox County, Illinois, where he was hospitably received by Hedstrom's brother, Rev. Jonas Hedstrom. After a prospecting tour through Illinois, Wisconsin and Minnesota, Olof Olson wrote back to Sweden confirming previous favorable reports of the country, and recommending Illinois as the future place of settlement."

In this connection I have been informed by my aged uncle, Rev. Jonas Olson, that my father's first letter from America to him, came in care of the pastor of the Established Church at the Paris of Soderala, Sweden, who requested him to take a seat between himself and his wife and read the letter to them, which he did, but was considerably embarrassed when he came to that part of the letter wherein my father said that when they came to emigrate they should not worry about "Prestbetyg" (pastor's letter of recommendation), because the situation was understood and their persecution known here, and as there was no Established Church or Priestly aristocracy in America, the poorer the "Presbetyg" the more cordial and hearty would be their welcome.

In July, 1846, Olof Olson was joined by Eric Jansen, and together they fixed upon Henry County as the place to locate the settlement, my father having already purchased forty acres of land in Red Oak Grove, but a short distance west of here, which to this day is known as "Olson's field."

In the fall of the same year came the Jonas Olson party, among whom was my grandfather and aunt, who brought me over. I am told that the day previous to our arrival my mother had died. She had not yet been buried, and I do not know

whether I remember seeing her or not; it seems to me that I have a sort of a dazed, hazy recollection of being ushered into the presence of some one dead, but whether I then knew that I was looking upon the face of my mother, knowing that it was cold in death, I do not know and cannot tell. If at the time of her death she knew that I was on the way, and so very near, that if her life could only have been spared another day she would have been permitted to see her unfortunate child once more, if only to greet him with a last parting glance expressive of what no tongue can describe—a mother's love. I can imagine that as that sainted mother closed her eyes to the last sad scenes on earth, in her unspeakable anguish her last thoughts were probably to wonder what would become of her poor crippled boy. My father, sister, brother and grandmother all died only a few days later, and it seems so passing strange that of the entire family I should have been the only one to survive and be allowed the privilege of participating in the celebration of this Fiftieth Anniversary of the founding of Bishop Hill. The feelings that overwhelm me make me almost wish that the doctrine of the Spiritualists might be true. If disembodied spirits were permitted to look down upon the scenes of earth, it might be a consolation to that sainted mother to know that her then seemingly unfortunate child is thus honored, and that the people in this world with whom his lot has fallen have been kind to him.

It is said that "While the orthodox devotionalists of Helsingland consisted chiefly of independent farmers and artisans, the Jansonists also included in their number a large proportion of miners, factory hands and poor people."

Many of these were unable to defray their expenses of a long journey, some were actually in debt, but their debts were paid and all admitted on terms of equality with those who were well-to-do, if not in affluent circumstances, some contributing as high as 24,000 kroner in gold.

They based their reasons for communism purely on scriptural grounds. "Their reading in the main being limited to one book, but in that book they found that the first Christian church took care of the poor and that material goods had been held in common." This action on the part of the wealthy members of the Colony certainly attested their sincerity.

About 1,100 were found willing to leave their native land

with all the endearments of home and kindred, to escape persecution and secure religious freedom. The final parting is thus described:

"The emigrants gathered in Goteborg, Soderhamn and Stockholm, but by far the greatest number sailed from Gefle."

Galva was intended to be a namesake of this latter city, but the tongue of our American friends was too thick to pronounce Gefle, and so it was corrupted to Galva.)

The first vessel set sail from Gefle in the summer of 1846. For weeks previous to the departure of the vessel vehicles of every description came trundling into the seaboard city of Gefle. From a distance of over a hundred miles pedestrians came travel-stained and footsore. A feverish excitement reigned. No one wanted to be left behind. It was a sad parting. Families were torn asunder, children left their parents, husbands left their wives, the mother left her infant in the cradle. It was the flower of the youth that went, principally young men and women between the ages of twenty-five and thirty-five. Their friends never expected to see them again."

Knowing that many of you, like myself, are descendants of the Colonists, yet know nothing of the Fatherland, except as it is described by others, I shall take the liberty to repeat to you a description from one of the world's most famous descriptive travelers, Paul B. Du Chaillu, as given by him after he had lived in Sweden and Norway many years, and traveled more extensively perhaps than any other man ever traveled in that country. I also repeat it that we may be better able to appreciate the sacrifices the members of the Bishop Hill Colony made when they were practically driven into exile from such a land:

"There is a beautiful country far away toward the icy North. It is a glorious land; with snowy, bold, and magnificent mountains; deep, narrow, and well-wooded valleys; bleak plateaux and slopes; wild ravines; clear and picturesque lakes; immense forests of birch, pine, and fir trees, the solitude of which seems to soothe the restless spirit of man; large and superb glaciers, unrivaled elsewhere in Europe for size; arms of the sea, called fjords, of extreme beauty, reaching far inland in the midst of grand scenery; numberless rivulets, whose crystal waters vary in shade and color or the rays of the sun strike

upon them on their journey toward the ocean, tumbling in countless cascades and rapids, filling the air with the music of their fall; rivers and streams which, in their hurried course from the heights above to the chasm below, plunge in grand water-falls, so beautiful, white, and chaste, that the beholder never tires of looking at them; they appear like an enchanting vision before him, in the reality of which he can hardly believe. Contrasted with these are immense areas of desolate and barren land and rocks, often covered with boulders which in many places are piled here and there in thick masses, and moorlands, all so dreary that they impress the stranger with a feeling of loneliness from which he tries in vain to escape. There are also many exquisite sylvan landscapes, so quiet, so picturesque, by the sea and lakes, by the hills and the mountainsides, by the rivers and in the glades, that one delights to linger among them. Large and small tracts of cultivated land or fruitful glens, and valleys bounded by woods or rocks, with farm-houses and cottages, around which fair haired children play, present a striking picture of contentment. Such are the characteristic features of the peninsula of Scandinavia, surrounded almost everywhere by a wild and austere coast. Nature in Norway is far bolder and majestic than in Sweden; but certain parts of the coast along the Baltic present charming views of rural landscape.

"From the last days of May to the end of July, in the northern part of this land, the sun shines day and night upon its mountains, fjords, rivers, lakes, forests, valleys, towns, villages, hamlets, fields, and farms; and thus Sweden and Norway may be called "The Land of the Midnight Sun." During this period of continuous daylight the stars are never seen, the moon appears pale, and sheds no light upon the earth. Summer is short, giving just time enough for the wild-flowers to grow, to bloom, and to fade away, and barely time for the husbandman to collect his harvest, which, however, is sometimes nipped by a summer frost. A few weeks after the midnight sun has passed, the hours of sunshine shorten rapidly, and by the middle of August the air becomes chilly and the nights cooler, although during the day the sun is warm. Then the grass turns yellow, the leaves change their color, and wither, and fall; the swallows and other migrating birds fly toward the south; twilight becomes once more; the stars, one by one,

people—their roving disposition, their love of the sea, and of conquest in distant lands—to this admixture of Scandinavian blood, which, through hereditary transmission, makes her prominent as descended chiefly from Anglo-Scandinavians and not Anglo-Saxons.

“We will now travel from one end of this land to the other, crossing it many times from sea to sea, over well-made roads and wild tracts, in summer and in winter, and linger among its people.”

When the Jansonites were aboard, and the vessels about to leave the shores of Scandinavia, I am told they sang a song and every eye was filled with tears. I do not know what song make their appearance, shining brightly in the pale-blue sky; the moon shows itself again as the queen of the night, and lights and cheers the long and dark days of the Scandinavian winter. The time comes at last when the sun disappears entirely from sight; the heavens appear in a blaze of light and glory, and the stars and the moon pale before the aurora borealis.

“Scandinavia, often have I wandered over thy snow-clad mountains, hills and valleys, over thy frozen lakes and rivers, seeming to hear, as the reindeer, swift carriers of the North, flew onward, voice whispering to me. ‘Thou has been in many countries where there is no winter, and where flowers bloom all the year;;; but hast thou ever seen such glorious nights as these?’” And I silently answered, ‘Never! Never!’

This country, embracing nearly sixteen degrees in latitude, is inhabited chiefly by a flaxen-haired and blue-eyed race of men—brave, simple, honest, and good, and probably the most independent, honest and faithful of the European nationalities.

They are the descendants of the Norsemen and of the Vikings, who in the days of old, when Europe was degraded by the chains of slavery, were the only people that were free, and were governed by the laws they themselves made; ;and, when emerging from their rock-bound and stormy coast for distant lands, for war or conquest, were the embodiment courage and daring by land and sea. They have left to this day an indelible impression of their character on the countries they overran, and in which they settled; and England is indebted for the freedom she possesses, and the manly qualities of her they sang, but can imagine none that would have been more

appropriate or expressive of their feelings than the language of Frithiof when he was exiled. I will ask my American friends to pardon me while I repeat these verses in the original Swedish. (Here Mr. Olson recites the verses in Swdish. Th audience was visibly moved and applause greeted the recitation.) Nineteen attempts at translation have been made, but none have succeeded in preserving the beauty, feeling or pathos, of the original. I will now read to you what is said to be the best translation into English:

“Thou font of creation,
Exalted North!
I have no station
On thy green earth.
Thy lineage sharing
My pride doth swell.
Thou home of daring!
Farewell, farewell!

Farewell thou royal
Valhalla-throne!
Thou night’s-eye loyal,
Midsummer sun!
Thou sky unelouted
As hero’s soul!
Thou vault star-crowded!
Farewell, farewell!
Ye moontain ranges
Where honor dwells,
Creation changes
Yoor rune-face tells.
Ye lakes and highlands
I knew so well,
Ye rocks and islands,
Farewell, farewell!

Farewell ye grave-mounds
Where the linden showers
Near azure wave-bounds
The dust of flowers!

But time revealeth
And judgeth well
What earth conealeth,
Farewell, farewell!

Farewell ye bowers,
Beneath whose shade
So many hours
By brooks I've played;
Ye friends of childhood,
Ye meant me well,
I love your wildwood;
Farewell, farewell!

My love is cheated,
My home is burned,
My shame incompleted,
I'm exiled, spurned.
From land appealing
To ocean's swell,
Life's joyous feeling,
Farewell, farewell!"

Their homes had not been burned but they had been pelted with stones and every other indignity heaped upon them. It seems strange that there should have been found in such a country and among such a people, those who would persecute for opinion's sake as these Colonists were persecuted. But no more strange than appears the burning of witches in New England, or that there should have been found among the descendants of the Pilgrim Fathers, those who tolerated laws to inflict capital punishment for the impossible crime of witchcraft.

The authentic history of nearly every nation begins with an emigration, and the cause of emigration is usually persecution or unfavorable condition of the emigrant in his native country. In the dim vista of the past, beyond all history and spoken of by tradition only, this transfer of peoples from their native soil has been the course of empires.

It has been said that, "Though all written memorials may have perished of the vast processions which moved thousands

of miles through centuries of time, they can be traced back over space and time by words indicating process and implements of primitive and universal industries, or war, or family relations which are the common property of races that now seem almost diverse."

Great civilizations are those which are the most cosmopolitan, and those nations, as a rule, are the least progressive whose population is the most unmixed and exclusive. China may be cited as an example.

There has not been on earth within historic times, so far as I can call to mind, one single great civilized nation of unmixed blood.

The Englishman is Celt, Anglo-Saxon, and Scandinavian, through immigration and conquest. The Frenchman is Celt, Roman and Goth. The American is an intermixture and a compound of nearly all nationalities of the earth. The United States of America is the greatest Republic in the world, and to be one of its worthy citizens, native or naturalized, is one of the greatest privileges of earth.

A large share of this greatness is due and traceable to the sterling character of its Colonists.

There can be no doubt that one cause of this, our adopted country's greatness, is to be found in the amalgamation of diverse races and nationalities that first colonized and peopled it. These considerations give great importance to occasions like this.

It is of no little moment that the descendants of a great people, who are destined to assist in forming a still greater race, are able to point to the very spot in this great Mississippi Valley, where is found the foundation head, the source of that affluent of Scandinavian blood which is making its way into that great stream of humanity which, like the great river, broadening and widening as it goes, receives its tributaries of many lands as it flows majestically through the heart of this great continent.

While our interest, our hopes and aspirations as well as the hopes and aspirations of our children are now all identified with this, the land of our adoption, and while we are Americans all, we yet have a lingering love for the land of our birth, that spot where we first saw light, and we point

with pardonable pride to the universally conceded fact that the Swedish character yields to that of no other nation in those traits which enable a people to form a new and great State; enterprising, hardy, independent and thrifty, with such thrift alone as industry, economy and honest toil can give, lovers of freedom and valiant in its defense, the Swedish people, whenever they have appeared in history, they have done so with honor and renown.

The name and fame of the great Gustaf Vasa, who escaped from imprisonment and was afterward hunted like a wild beast, when he was concealed among the peasants of Dalarna, is known throughout the world, as is also that of "Gustaf Adolph," and that great statesman of his age, Axel Oxenstjerna.

Strange that amid all the horrors of thirty-five year war in which Sweden was engaged, Gustaf Adolph should have found time to engage in the formation of a Colony, and yet we learn that in 1626 a charter was granted to a company of Swedes to form a Colony in the New World, in which the King pledged himself the sum of \$400,000, to the stock of the enterprise, and that in the following year a few emigrants came over.

The distractions of the terrible war delayed the establishment of this Colony, but it is said that the project was ever present in the minds of this illustrious King, and that only a few days before his heroic death at the battle of Lutzen, he declared it to be the "Jewel of his Kingdom."

After his death the Great Chancellor Oxenstjerna, under Queen Christina, carried out his design. The Charter was renewed and finally in 1638 a Colony of Swedes and Fins landed upon the banks of the Delaware. The adjacent country became known as New Sweden. The Colony was united, prospered and maintained its independence during a period of about seventeen years, which, on account of the impoverished condition of Sweden, growing out of the 30 years of war, the infant Queen Christina was unable to protect her possessions in this country, and New Sweden was annexed to the possession of the Hollanders, and eventually passed under the supremacy of William Penn.

It is said that the records of this first Swedish Colony are few, but entirely to the credit of the Colonists, and that one fact deserves special mention. The Colonists of other nations

were slave-holders. Slavery had been almost universal on this hemisphere. In the Charter of this Swedish Colony, however, the great Swedish King wrote, "The Swedish Nation is laborious and intelligent, and surely we shall gain more by a free people with wives and children." It thus appears that the first edict against slavery on this continent was by a Swedish King and the last by an American President. The first by the great Gustavus Adolphus; the last by the martyred Abraham Lincoln.

Swedish representatives sat in the first legislature convened by William Penn at Philadelphia in 1683, and assisted in framing the thoroughly democratic constitution of the Colony.

In less than a hundred years later the Swede appears conspicuously in the struggle for independence as the champion of American liberty.

The name of Axel Fersen and his comrades in arms should never be forgotten by the American people. When France sent her chivalrous soldiery under the leadership of LaFayette and Rochambeau, to aid the young Republic in its struggle against the oppression and tyranny of Great Britain, among the most gallant and courageous soldiers were those of the Royal Swedish Regiment in the service of Louis the XVI. Its Colonel was Axel Fersen, who afterwards distinguished himself for his daring attempt to rescue Marie Antoinette from her fatal captivity. This regiment of Swedes under the eye and in the presence of Washington, shed its blood upon the last battle-field of our Revolutionary war, at Yorktown, and there saw the flag of England lowered and the independence of the United States assured.

The number of Swedish Colonists on the Delaware river appears to have been something over 900, and it is interesting to note that their numbers appear to have been about or nearly the same as the members of the Bishop Hill Colony.

The names as given in the list of original members of the Colony of New Sweden clearly indicate their nationality but many of them have since become so corrupted or changed as to lose all trace of their Swedish origin, as for instance Hendrickson was changed to Henderson, Kyn to Keen, Jokom to Yocum, Bonde to Boon, Jonasson to Jones, etc.

To many of the descendants of the Colony of New Sweden

the language as well as the names of their ancestors have been lost. They have become so intermingled with other nationalities and the whole so thoroughly Americanized that it would at this time be impossible to tell how many of the citizens of Pennsylvania, Delaware, New Jersey and other eastern states owe their origin to these early settlers on the Delaware river, but certain it is that these people have played an important part in forming the character and shaping the destinies of this country.

Communication between the descendants of the Swedish emigrants to New Sweden and the Fatherland, and emigration from Sweden to this country had practically ceased long before the members of the Bishop Hill Colony, the persecuted "Lasare," of Helsingland and Westmanland began to cast about for a new home to which they could flee from their persecutors.

The advent of this new Swedish Colony was the beginning of a new epoch, the opening of a new tide of Swedish emigration numbering according to the last census almost a million Scandinavians, who, together with their immediate descendants, are now almost as numerous as the present population of Sweden.

The advent of the Bishop Hill Colony in 1846 opened up a new tide of Swedish emigration unheard of before, which has peopled the state of Illinois and the entire Northwest with prosperous Swedish homes and flourishing communities.

As any history of the United States which fails to mention the Swedish Colony of New Sweden must be incomplete, so a complete history of Illinois and the great Northwest cannot be written with the name of Bishop Hill Colony left out.

It should not be forgotten that the Bishop Hill Colony in Henry County, Illinois, were no less lovers of liberty than its prototype on the Delaware.

I understand that the first vote in this country of the Swedes of Bishop Hill was unanimous for the Democratic party when the question of human slavery became an issue in politics, they voted almost unanimously with the Republican party, because that party was then the most radical in opposition to slavery and it has been said of them "that they were as true to the principles of liberty as the magnetic needle to the north pole."

When the war of the Rebellion broke out no citizen of this

country was more loyal to the flag and the cause of the union than the members of the Bishop Hill Colony, none more ready to its defense and offer themselves if need be as a willing sacrifice upon the altar of the bleeding country of their adoption. No soldiers from this great state displayed more courage, fortitude and valor than did that Swedish company from Bishop Hill—Company D, 57th Regiment of Illinois Volunteers.

Another fact I wish to mention. There stands in Lincoln Park at Chicago a monument to Linnaeus, "the King of Flowers," an honor to the Swedish people of this country. A former citizen of Bishop Hill, perhaps more than any other man, is entitled to the credit of procuring the erection and completion of this monument.

While speaking of the achievements of the Scandinavians of this country, I must not forget to make honorable mention of that illustrious Swede who, through his inventive genius, came to the rescue of the cause of the Union, and in the darkest hour saved the United States navy from destruction and perhaps some of its principal cities from capture, a man who was an important factor in saving the union; a man who died in his adopted country, but whose remains were claimed by his native land and whose dust now sleeps in the bosom of his own mother earth, his memory honored alike in the land of his birth and the home of his adoption—need I mention his name—John Ericson, the inventor of the Monitor.

The Scandinavian race has also excelled in story, in song and saga as well as in war, statesmanship, poetry and science.

The name and fame of Jenny Lind, Christina Nilsson and Hans Christian Anderson is known throughout the world.

As faint glimmers of the "Northern Lights" of Scandinavia may be seen in other countries so the genius of this people from the land of the midnight sun has illuminated other lands.

Historical Sketch—Philip J. Stoneberg, Bishop Hill.

(From the Swedish original, translated and revised.)

Let us turn back in history to the earlier half of this century and give a look at the condition of religion in central Sweden.

A darkness, so to speak, envelopes the Established Church. Here and there—almost everywhere—the social life is stamped

with intemperance. Priest and layman are neither better. Dancing, swearing, and card playing belong to the order of the day.

But here and there, nevertheless, a light is shining in this dark night. A few have obeyed the Lord's voice and have forsaken the ways of sin. The bible or religious writings are studied in private or in meetings. These burning lights are the "Readers" or "Devotionalists."

Thus Devotionalists were found in Soderala parish, South Helsingland, as early as 1825. Among them were Jonas and Olof Olson, who were especially active in this work. Then there lived a few in Ofvanaker parish while in 1837 a revival took place among the youth of Alfta, but the result was only temporary; among the awakened was Andrew Berglund. In Norrala, Bjuraker and elsewhere, Devotionalists were found as time went on.

But another Devotionalist may be particularly mentioned. Born, December 19, 1808, in Biskops Kulla parish, Uppland, he was converted in the morning of life; for he was 26 years old when, as if through Providential intervention, he was healed from certain physical ailments and came to feel a deep religious spirit. Through love for the brethren this "reader" Eric Janson—went to visit "readers" in South Helsingland. He was then living in Osterunda parish, Westmanland. The year following, 1843, he as a tradesman, took a load of flour and went northward. In Soderala he stopped over Sabbath with Jonas Olson. With him he attended a devotional meeting. At the next meeting Eric Janson made a stirring talk to the people assembled. He proclaimed that the bible is the only true guide to salvation, and for a religious life. Further journeys were made to Helsingland. One of these was to Hudiksvall when Janson visited Forssa parish. His success as a revival preacher was great.

In 1843 Janson moved to Forssa parish, from whence Olof Stoneberg moved to Osterunda, Westmanland. Meantime the revivals continued. Several men who were fluent speakers addressed the gatherings. Not a few laid aside their everyday work temporarily and made trips to other parishes. All these people were now called Jansonists, since Janson had been instrumental in starting this religious awakening.

Opposition arose on the part of the Established Church

because the teachings of Janson were looked on as disturbing. Janson maintained that salvation implies full cleansing from sin and the acquiring of peace. He regarded the bible as the one book which should be read to give light on eternal things.

Janson's declaration regarding devotional books was not without its results. On June 11, 1814, many books were burned in Alfta. In October a pile of books was burnt in Soderala; while books also were consigned to the flames the same fall in Forssa.

The days of arrest and prison-confinement were at hand. Janson was taken on June 13, 1844—two days after the burning of books in Alfta—and hurried to Gefle prison, thence to Westeras. Through a petition to the King he was freed. Four men went to Stockholm and after considerable difficulty received an audience before the King, who said that on their arrival home Janson would be free again. When freed, Janson himself, with a companion, went to the King, who asked him: "Do you desire mercy?" "No, I desire justice," was the reply. When about to go out it was found that the door could not be opened, but the King led them out a back way—a sign, as it were, of how Janson was to one day leave his native country.

He was arrested in November and transported to Gefle to be tried for insanity; but he was released and ordered to Upsala to be "warned for delusions." On December 22 he was taken in Soderala to Gefle prison, where he was till April 18, 1845, when he was released through petition to the King.

If Eric Janson had to suffer, his followers were likewise subjected to fines, blows and imprisonment. Much could be said about this, but we must confine ourselves to relate only a few of such occurrences.

In the summer of 1844 a certain number of persons had to appear before the court at Thorstuna on account of complaint of the Parish Priest at Osterunda, and pay fines.

On December 18th, the same year, Jonas and Olof Olson were sued to appear at Upsala to answer for their religious belief. In Gefle they were arrested for preaching, but released when their destination was made known. Through the assistance of Justice Henschen they were enabled to call on the King at Stockholm, who promised to help. On their arrival at Upsala the two brothers were not fairly treated. After returning home,

Jonas Olson was arrested on New Year's eve, taken to Gefle and placed among prisoners whom he, as a crown official, had formerly assisted in convicting. He was released in a few days.

In Soderala it happened that Olof Olson read at a small gathering the Lord's prayer, and something from the Scriptures. For this he was fined 100 crowns and 10 crowns for "Sabbath breaking." In Osterunda parish, Olof Stoneberg was reading from the bible Sunday afternoon, May 12, 1845, at a gathering at a neighbor's house. A mob came, entered the room and severly bruised the reader, while others also received blows.

About 11 o'clock on the night of August 17, 1845, the Parish Priest in Osterunda, with a few other men, broke into a dwelling place and behaved unseemly. Their object was to search for Janson.

A prayer meeting was being held in Forssa parish, on June 24, 1845, under the leadership of Erie Janson. The sheriff, the priest and a large mob came, too. Their purpose was to arrest Janson. As the sheriff stood on the steps from which Janson was speaking, he was pushed down by a plucky woman. Janson stepped down, went through the crowd and with a few companions made his escape to Soderala parish.

For fifteen weeks Janson was concealed from the public. Thirty crowns were offered for information as to his whereabouts. Then the priest in Delsbo parish sued Janson to appear at the court there for "blasphemous utterances." Janson finally agreed to go to Delsbo which he did with a friend. The judge saw no cause for imprisonment; but because of the great hostilities toward Janson it was decided to confine him for life in Gefle prison.

While Janson was being taken to prison, there appeared four men on the highway; one stopped the horse; another cut the reins; a third threw the driver's cloak over the latter's head and held him; the fourth took Janson from the prison-cart. Janson was then concealed in the parishes of Bollnas, Voxna, Ofvanaker, Alfta, Mora and Malung. A journey was thereupon made over forests and mountains to Christiana. Norway. Here, in January, 1846, under an assumed name, he left with a few for America.

That Sweden was not ripe for the Jansonists is apparent

from the persecutions referred to. There was no longer any hope for them to enjoy the privileges of the Established Church. Besides, they were denied the right to witness in courts. Thus but little was left for them in Sweden.

Some adventurous Swede had once in a while traveled to America. Already in 1845 Olof Olson had gone to America. In New York he enjoyed the friendship and hospitality of Rev. O. G. Hedstrom in the "Bethel" Ship. Olson was later recommended to Rev. Hedstrom's brother, Rev. Jonas Hedstrom, of Victoria, Illinois.

The time Janson had passed in imprisonment and isolation had not been lost. A hymn-book was written; also a catechism. These were printed with great risk to the printers.

Janson made a plan for the emigration. As it occurred in the apostles' days so should it now occur. Janson appointed certain men, who should receive all money into a common fund, for the communistic society it had been decided to form. Property was sold and money obtained. As much as 24,000 crowns came under Gabriel Larson's name from Malung. Others again were poor, whose debts were paid, besides their passage.

It was found that about 1,100 people were ready to emigrate. But the emigration was not to take place without difficulties. Passports were denied the people, and it was only through a petition to the royal authorities that everything was made clear. Nor did the emigration take place without the exemplification of Scripture. Husband and wife were parted; children from their parents; parents from their children. Sometimes no well uttered farewell was spoken—in the dead of night family ties were unceremoniously severed. Friends, relatives parted to meet no more on earth.

A voyage on the sea was not so inviting in those days as now. The ships were small and incommodious. But of course the many Swedish emigrants had to put up with the conditions existing.

The first shipload of emigrants that left Soderhamn suffered shipwreck and the voyage was repeated later.

One ship at one time, another at another, left port, either at Soderhamn or Gefle or Stockholm or Goteburg. A stop was usually made at Copenhagen, whereupon the course was directly to New York. The number of emigrant passengers varied. One

ship might have 150, another 75, while a third about 50. The time the journey took was long, usually about three months. One ship was five months on the way, including a stop in England for repairs. One ship, with about 50 emigrants, was lost on the sea; another suffered shipwreck on the American coast.

From New York the journey was made up the Hudson river to Albany and thence on the Erie canal to Buffalo; next on the Great Lakes to Chicago. From Chicago the greater number went on foot, while wagon transportation was secured for the luggage, with which a few aged ones and children might ride.

Eric Janson and some others had been a few weeks at Jonas Hedstrom's at Victoria, when a company of emigrants from Malung parish arrived. A few weeks more were spent there. On August 1st Olof Olson had purchased for \$250, of a settler in Stark county, 40 acres on section 9, and 20 acres on section 17 in Weller township, Henry county. On August 21st there were bought for \$1,100, 156 acres on section 8. Hither then—to Red Oak Grove—went Janson, Olson and the other immigrants. Here were log houses, wheat to harvest, and a few cattle.

A good place to establish the colony was found on section 14, on a certain hillock, where was a spring, a small wood at hand and a little creek.

Eric Janson bought 160 acres on this section, September 26. On the same day were purchased from the government for \$400, 160 acres on section 24, and 160 acres on section 23.

Thus was Bishop Hill begun, named after the parish that gave Janson birth.

A few log houses and dug-outs were here when more emigrants came. Some of these emigrants came first to Red Oak Grove, then hither. More dug-outs were made until in time they were over a dozen in number; into them the fall rains crept as well as other unpleasant things.

Diseases came. In Red Oak a number died because of the changed climate and food. A monument is today standing in Red Oak to the memory of 50 who died in '46-'47. During the winter of '47 there died 96 in Bishop Hill, of whom 11 perished of the measles.

Yet, amid such circumstances, the praises of Zion were sung. A tent-church was raised in the fall of '46, in the form

of a cross. It seated 800 persons. Every morning Janson called the people to morning prayers.

In the spring of '47 arrived those immigrants who came to New York the previous fall, when the canals were frozen. However, a score of men came overland in the winter to construct an earthen wall.

Besides the log houses and dug outs, a few houses were built of sod, some of which served as kitchens. In '47 the first frame house was built. Since the tent-church burned down, accidentally, services were held in the woods until the new church was erected in 1848. Several who had lived in dug-outs now moved into the dwelling rooms in the lower stories of the church.

In time the industries increased. The cultivation of flax was taken up in earnest. Of the flax crop of '47 there were made 12,473½ yards linen. The next year there were woven 4,129 yards of carpeting and 12,454 yards linen. In '51 the zenith was reached, 31,579 yards of woven goods were produced. From beginning to end, that is, from '48 to and including 1860, 169,386 yards of woolen goods were manufactured.

More land was bought in '47 and '48. On October 19, 1849, Eric Janson bought of Robert D. Foster, for \$3,000, 1,116 acres of land in and around LaGrange, now Orion.

In August, 1849, the Asiatic cholera was introduced by a few Norwegians. A child of six months died, thereafter grown persons. Protection was sought at other places, among which was La Grange. But on came the uninvited guest. At LaGrange 70 died. There, today, a gravestone marks their resting place. After three weeks the pestilence ceased, but many a one over the hundred mark was gone.

In 1850 more emigrants came from Sweden. On Lake Michigan a number died of cholera; of 37 who came from the district of Angermanland only 7 reached their destination. From Chicago emigrants now often went on to Henry by water.

In 1847 adobe was manufactured. But in '49 brick-making was carried on. 100,000 bricks were made the first month. After the cholera the work was resumed, 10,000 to 12,000 being made daily.

The first grinding of flour was on hand-mills. Then two grist mills were built, one run by water and one by wind. In

'49 work was begun on the big steam mill, which had a capacity of 100 barrels a day.

In March, 1849, a company went to California to seek for gold. The company numbered Jonas Olson and eight others. They reached their destination in August, after a journey of over 2,500 miles.

But while afew were in California to seek gold, and others in Sweden to bring emigrants, cloud came over the colony. The voice of the leader was hushed one day, and that forever here. Yet, not before its owner, Eric Janson, had preached his last sermon on the text: "I have fought a good fight, I have kept the faith." The 13th of May came and went. The leader's remains were laid away; but the great God was alive and went about.

After Janson's death, his wife, Sophia Janson, authorized Andrew Berglund as responsible for the leadership of affairs.

The successor of Berglund was Jonas Olson, who had returned home in February, 1851.

Since the land was owned in the names of different individuals, and since certain privileges could be obtained through a charter, such a document was obtained January 17, 1853. The Colony was organized with seven Trustees in whose names all Colony property was vested. The Trustees were Olof Johnson, Jonas Olson, Jonas Erieson, Jacob Jacobson, Jonas Kronberg, Swan Swanson and Peter Johnson.

May 6, 1854, a set of By-Laws were adopted; all those persons who, in course of time, signed them, numbered 526.

In 1854 the Colony performed much labor at Galva in building operations; much work was also done for the C. B. and Q. R. R., then under construction.

At the annual meeting, January 22, 1855, it was reported that the Colony owned the following: 8,028 acres of land; 50 town lots in Galva, valued at \$10,000; ten shares of stock in the Central Military Tract R. R., valued at \$1,000.00; 586 head of cattle, 109 horses and mules, 1,000 hogs, and other assets such as wheat, flax, broom corn, provisions and general merchandise.

In 1858 the Colony numbered 655 males and females, of whom 147 were males over 20 years; 258 females over 20 years;

78 males and females between 15 and 20 years; and 172 males and females under 15 years of age.

On January 10, 1859, Peter Johnson (who was a brother of Eric Janson) resigned from the office of trustee. In his stead Olof Stoneberg was elected.

In December, 1859, a Colonist wrote to a friend in Sweden: "We have, in general, had a healthy season; no deaths since August last year."

In 1860 the Colony built the last brick building—the school house. Interested in education, Eric Janson had early secured instructors in English for the benefit of the Colonists. The school was maintained each year. It was suitable, therefore, to end with the building of a school house—a contribution to enlightenment, as Jansonism had been to religious freedom.

On February 14, 1860, the Colony was divided into two parties—the Jonas Olson party with 265 shares, and the Olof Johnson party with 160 shares; the Johnson party divided up its holdings the following year among its members, while the Olson party underwent further subdivisions before its property was individualized.

A few words in retrospect:

What did Jansonism and the Bishop Hill Colony accomplish? The former was undoubtedly one of the means which helped to give Sweden religious freedom; it also helped to break the ice for a great emigration of the people of the North to the United States.

The Bishop Hill Colony was built when Chicago was a town ,and Peoria on the east and Rock Island on the west, were small places. The influx of Swedish property, together with Swedish energy and will, made the Colony a significant factor in the progress of Northern Illinois.

But we cannot point out all that Jansonism and the Bishop Hill Colony have done—eternity alone will make it clear.

Historical Facts of the Bishop Hill Colony

Martin Johnson, J. Helsen and myself were assigned to this work. This we find a difficult work as there does not appear that any record was kept in the early days of the Colony.

No record seems to have been written till the years 1853-54, when the Charter and By-Laws were granted by the Legislature.

We have not been able to ascertain who was the author, but Mr. N. Heden presided as Chairman and E. U. Norberg as Secretary.

Those that have attempted to write a history of the Colony have had to rely on this and the memories of the oldest living settlers.

Schooling in those days was very rare, only a few had this opportunity.

We find Kelt and Company wrote a history of Henry County about 23 years after the first settlers of Bishop Hill. They give a short history of the Colony.

We find that in the year 1880 Captain Eric Johnson published a book called "Svenskarna of Illinoiis." It gives a chapter as a history of the Bishop Hill Colony, a reliable account of the origin in Sweden, the persecution, emigration to this country, the toils and sufferings of the early days. In 1881 he published the "Swedish Citizen" in Moline, Illinois, April 16, same year, he has a list of the births, as well as the present residences of the Charter members.

Capt. Erik is a son of Erik Johnson, founder of the colony. This history is accurate and reliable.

We find Mikel Mikelson, of Johns Hopkins University, Baltimore, in 1892, wrote a history of the Colony, largely copied from Erik Johnson's. He gives vent to a bitter denunciation of the management of the Colony.

We find that Philip Stoneberg, a student of Knox College, born and raised at the Colony, is writing a history of the Colony, which we believe is well written in Swedish language.

Erik Johnson and his followers in the year 1845-56, opened an emigration to this country, the United States of America, to thousands of Swedes to this land of religious liberty, where men can worship the God of Heaven, as their consciences dictate without any permission. This Fiftieth Anniversary is to us more than an ordinary event; our mind goes back to the early days of toil and suffering, strangers then in a strange land, living in tents and dug-outs. Improper food and exposure were attended with fearful mortality. The scourge of Asiatic cholera was brought in by emigrants in the month of

July, 1849. About 150 of our strongest men and women died in a few weeks. A person at noon, healthy and strong, would lie a corpse at sunset. Peace to their dust.

The original number that emigrated were about 1100; the adult Charter members were 454, of this number only 99 are alive to-day; of the seven Trustees, two are alive. They are Swan Swanson and Jonas Olson. Mr. Olson is now in his 94th year and will take part in this reunion.

August 2, 1846 the first piece of land was bought on section 8, Weller township. Shortly after 160 acres were bought for \$1100.

Together with a log house and some growing corn, this corn was about all we had to live on through the winter of 1846-'47.

The log house, first building owned by the Colony, was moved to section 13, Weller township, and occupied by John Bjork, now deceased.

We leave the subject here now to our descendants. Whence came you and whither are you going?

N. RUNQUIST.



This is a later photo taken of Eric Janson's birthplace. House stood in foreground. Upper left, Biskops Kulla Church, Sweden.

BIOGRAPHICAL

President John Root made a model presiding officer.

Below we give brief sketches of the lives of the Colonists whose portraits appear elsewhere in this book.

Rev., Jonas Olson was born in Sweden, December 18, 1802. He came to the Colony in 1846. He was one of the most prominent men in the Colony affairs and succeeded the Prophet, Eric Janson, on the latter's death. He is now very feeble but was present during the reunion.

Andrew O. Bergland was born in Sweden January 10, 1814, and died in Bishop Hill, August 17, 1896. He left Sweden in October, 1846, and was shipwrecked on the North Sea. He was rescued and remained in England till January, 1847, when he sailed for New York. He arrived in New York in March, and in Bishop Hill three months later. He was one of the Colony preachers. One of his sons, Major Eric Bergland, is now an officer in the U. S. Army.

Jacob Jacobson, formerly of the firm of Swanson and Jacobson, was born in Sweden, March 18, 1817, and died at Bishop Hill, December 15, 1883. He held a prominent place in the business affairs of the Colony and was superintendent of the "Ox Boys," with whom he was very popular, for a number of years. He arrived in Bishop Hill in February, 1847, having traveled the distance from Toledo, Ohio, on foot.

Swan Swanson was born in Sweden, May 28, 1825. He came to Bishop Hill in November, 1846. He was prominent in the later Colony affairs and served a number of years as post master of the village, and as township treasurer. He was engaged in a general merchandising business, in partnership with Jacob Jacobson, from 1861 to 1873.

Martin Johnson, who succeeded Rev. Jonas Olson as preacher in the Colony church, which position he now holds, was born in Sweden, April 9, 1831. He arrived in Bishop Hill in September, 1846. He served as Justice of the Peace a number of terms, and also as Supervisor and treasurer of this township.

Olof Johnson was born in Sweden, January 30, 1820, and died at Galva July 18, 1870. He came to the Colony in 1846, and was made business manager and financier of the Colony. He returned to Sweden in 1849 and raised \$6,000 for the colonists. He was a man of great executive ability.

Charley A. Gabrielson, born in Döderhult, Småland, Sweden, June, 1842. Came to Bishop Hill 1862. Married 1866 to Mary Johnson from Malung, Sweden.

Peter Johnson, born 1840 in Malung, Sweden, came with the first shipload of colonists. Served with Company D, 57th Regiment, promoted to Sergeant. Served as Sheriff and Town Trustee. Married to Anna K. Norstedt, Mora, Sweden.

Olof Brolin, born in Mora, Sweden, 1829. One of the colony's first members. Broommaker. Married 1860 to Anna Larson from Söderala, Sweden.

A. Arnquist, born in Söderala, Helsingland, April 29, 1847. He came to Bishop Hill in 1870, worked as a clerk in the J. E. Lindbeck Store 1877. Started on his own 1878. Married Anna E. Berg from Woxna, Sweden.

A. Barlow, born February 19, 1830, in Östervåla, Westmanland. Tailor and harnessmaker. Married Elisabeth Johnson, February 1851. Also a member of the colony.

Helen Berglund, born April 14, 1840, in Mora, Dalarna. Married to Jonas Berglund 1866. Came to Bishop Hill 1846. All sisters and brothers died the first year.

Peter Engstrom, born 1841, in Wermland, Sweden. Arrived in Bishop Hill 1868. Worked as a blacksmith with P. O. Blomberg. Started his own business at Nekoma 1871. Married to Karin Johnson from Ovanåker, Sweden.

Lars Erieson, born 1854, arrived with parents to Bishop Hill 1847. Served with the Union Army 4 years.

Peter Peterson, born in Mora, Sweden. Arrived in Bishop Hill with parents 1854.

A. Florin, born in Söderala, Sweden, September 23, 1847. Arrived in Bishop Hill 1868. Worked as a carpenter.

Olof Olson, born July 13, 1843, in Alfta, Sweden. Came with parents to Bishop Hill 1850. Served in Illinois 148th Regiment. Married 1866 to Mary Malmgren.

Anna Maria Stråle, born 1800 in Thorstuna, Westmanland, Sweden. One of Eric Jansons first admirers in Sweden. Arrived in Bishop Hill 1846.

Eric Krans, the village blacksmith, born in Mora, Sweden, came to Bishop Hill 1850. Served with the 151st Illinois Regiment in the civil war.

Peter Wickbloom, the village shoemaker, born in Alfta Sweden 1810, came to Bishop Hill 1847.

Peter Wexell, the village tailor, born in Söderala, Sweden. Came to Bishop Hill 1847.

P. O. Blomberg, born in Woxna 1821, came to Bishop Hill 1847. Police magistrate, road commissioner and school trustee. Married Kristina Mattson 1842.

Olof Stoneberg, born in Forsa, Sweden 1818. School director and corporation trustee.

Jon Johnson, brother to the founder of Bishop Hill, born in Thorstuna, Sweden 1803. Came to Chicago 1846. Farmer in Jefferson, outside Chicago.

John Bergstrom, born December 25, 1837, in Ovansjö, Sweden. Served with the 28th Iowa Regiment 1861. Married to Kristina Florin, one of the first colonists.

Peter Bloom, born 1807 in Alfta, Helsingland. Member of the expedition sent by the colony to California 1849. Married to Martha Erieson from Alfta, Helsingland in 1845.

Sven Bloom, born 1846 in Sweden. Came to Bishop Hill 1870. Worked as a well digger. Married to Anna Olson 1876.

J. P. Chaiser, station agent in Bishop Hill, born in Uppland, Sweden 1844. Married to Betsy Lindbeck. Prominent Lumber and grain dealer.

Jonas Danielson, born 1834 in Omot Bruk, Sweden. Arrived in Bishop Hill 1847.

Jonas Elbloom, born in Alfta, Sweden 1834. Walked by foot from Ohio to Bishop Hill. First wife Katrina Söderquist, second wife Johanna C. Björk. Overseer of the colony warehouse in Galva.

Olof Krans, born in Sälja, Westmanland, Sweden 1838. Arrived in Bishop Hill 1850. Member of the colony to 1861. Learned the blacksmith trade during these years. Served with Company D, 57th Regiment. Learned the painter's trade in Galesburg. Later moved to Galva in 1867. Well known as a sign and landscape painter. Married Kristina Appelquist from Blomfors Bruk, Östergötland, Sweden.

Aug. Bandholtz, born in Kiel, Germany 1822. Arrived in Bishop Hill 1848. Had charge of the colony mason and brick-laying. Married to Kristina Bostrom from Delsbo, Sweden in 1847. Later moved to Andover.

Jonas W. Olson was born in Soderala, Sweden, June 30, 1843. He was the son of Rev. Olof Olson, the founder of the Colony. Mr. Olson is the present post master of Galva. He served a term in the Illinois legislature and was the Democratic nominee for Congress in the 10th Illinois District in 1894. He is an eloquent speaker and an able politician.

Hon. Eric Johnson, son of the Prophet, Eric Janson, was born in Biskop's Kulla, (Bishop Hill) Sweden, fifty-eight years ago. His early life was spent in the Colony here on the farm. He has been quite prominent as a journalist and publisher, served for a time as captain during our Civil War, was elected to the House of Representatives of Nebraska. His present home is League City, Texas.

Notes of the Reunion

Rev. Jonas Olson is now the oldest living representative of the Colonists. He will be 94 years old next December, but was able to attend the exercises in the Park last Wednesday, in an invalid's chair.

Peter Wickblom and N. G. Hollander were the next oldest people in attendance. They are both nearly 87 years of age, but notwithstanding his age Mr. Wickblom gave an interesting talk on Thursday afternoon.

The whole park was illuminated with Chinese lanterns on Wednesday night.

Peter Johnson and Lars Ericson are the only ones now living in Bishop Hill who came over with the very first of the Colonists, having arrived here in July, 1846.

The old Colony bell which was used in the exercises last week, and now in use as a school bell, is very nearly as old as Bishop Hill, having been purchased either in 1847 or '48.

Over two thousand people were fed by the hospitable Hillites on Wednesday and Thursday and there was "any quantity" of provisions left.

In the "Steeple Building" two rooms were devoted to relics. Quaint old plows, spinning wheels, coffee mills, lanterns, grain cradles, etc., were there, each labeled with the name of the owner or donor. A quaint old gun was on exhibition, the barrel

of which had been used by a soldier in the army of Charles the XII, now in possession of Eric Anderson. A wedding coat of N. G. Hollander, made in Sweden in 1835. A beautiful hand made linen table cloth, with raised figures, by Mrs. Christine Olson.

Mrs. N. Runquist of Galva, who was present at the reunion, was twenty weeks on the ocean and lay seven weeks on the dock at Liverpool waiting for the ship to be repaired.

The Swedish flag used in the decorations about the grand stand in the park was made for the occasion by the ladies of Bishop Hill. They were unable to procure one in Chicago.

Olof Krans is entitled to much credit for the faithful reproduction of old Colony scenes in a series of large paintings. The first dugouts were reproduced, principally from memory and measurements, in one painting. Then there were field scenes of planting, harvesting, pile driving, etc. It was a very interesting collection and deserves, and will no doubt have, a place with a permanent collection of relics, records and souvenirs.

Thursday's meeting was given up to reminiscences and short talks. The meeting was called to order by the ringing of the Colony bell at 10:30 o'clock. A number of letters were read which had been received from former residents of Bishop Hill, and who are now located in all parts of the United States, expressing regret at being unable for various reasons to attend this reunion. There were letters from California and Oregon, Massachusetts and New York, as well as points nearer home. Rev. A. T. Westergreen, of Geneva, Illinois, gave a very pleasing address, followed by John Helsen, after which free dinner was announced for everybody at the Auditorium, the older ones being given first place. After dinner short addresses or talks were given by Eric Bengston, Peter Wickblom, Dr. J. F. Vannice, Martin Johnson, and J. W. Olson. The program was plentifully interspersed with music by the chorus and male quartets.

After the meeting was over all the old members of the Colony present were photographed in a group by E. J. Vannice and a very good picture secured.

There were present from a distance: Walter Bjorklund, Davenport, Iowa; Nelson N. Florine, Britt, Iowa; John W. Strom, Moline, Ill.; Mr. and Mrs. Frenell, Alpha, Ill.; Mr. and Mrs. Andrew Hawkinson, Moline, Ill.; Mr. Christine Bandholtz,

Oseo; Mr. and Mrs. Gustof Chilstrom, Orion; Mrs. Kate Hultman, Davenport, Iowa;; J. A. Nye, Chicago, Ill.; Mrs. D. Chilstrom, Orion, Ill.; E. B. Severin, Molne, Ill.; Mrs. Catherine Nelson, Peoria, Ill.; Nellie C. Nelson, Peoria; Mrs. Kate Harman, Central City, Neb.; Mr. and Mrs. I. V. Hoar, Rock Island, Ill.; Capt. Erie Johnson, League City, Texas; Mr. and Mrs. Jacob Wickstrom, Galesburg, Ill.; Mr. and Mrs. S. G. Anderson, Davenport, Iowa; Mr. and Mrs. A. W. Berggren, Galesburg, Ill.; Mrs. F. A. Olson, Galesburg, Ill.; S. J. Swason, Galesburg, Ill.; J. E. Norling, Chicago, Ill.; Nels Soder, Madrid, Iowa; Mrs. Anna Peterson, Genoa, Ill.; Andrew Chaiser, Chicago, Ill.; A. P. Hanson, Rockford, Ill.; Rev. A. E. Wenstrand, Chicago, Ill.; Chas. F. Holmes, Galesburg, Ill.; P. E. Wistrand, Ottawa, Ill.; Nels F. Sanborn, Lakeport, N. H.; Carl Eklund, Evanston, Ill.; Mrs. E. L. Rhoadarmer, Milan, Ill.; Bertha Johnson, Princeton, Ill.; Lena Bjorklund, Davenport, Iowa; Rev. A. G. Westergreen, Geneva, Ill.; Otto Brinberg, Moline, Ill.; Mrs. Matilda Warner Rutherford, Hepburn, Iowa; Mrs. Lottie (Westburg) Holden, Bellevue, Mich.; S. N. Holden, Bellevue, Mich.

Letters of regret received from Eric Croft, Los Angeles, Cal.; John A. Nelson, Wa Keeney, Kans.; Erie and David Aline, Eugene, Ore.; Rev. V. Witting, Worcester, Mass.; Mrs. S. Alexander, Monroe, Neb.; Andrew Nordberg, Cedarville, Kans.; Rev. H. W. Eklund, Brooklyn, N. Y.; Mr. and Mrs. D. Danielson, Wayne, Kans.; Erik and Martha Soder, Madrid, Iowa; Oscar Peal, Moline, Ill.; E. C. Johnson, Chicago, Ill.; Olof Norlin, Minden, Neb.; Mr. and Mrs. S. J. Anderson, Stratford, Iowa; Andrew Nordean, Loyalton, Cal.; Olof Jones, Stratford, Iowa.

Editorial by Mr. E. E. Fitch in the Galva News, October 1, 1896

The Swedes took Bishop Hill last week for sure, but the credit of capturing the quaint old town on its fiftieth anniversary doesn't belong to them alone by any means. Hundreds of the old neighbors of the colonists who knew something of their liberty-loving spirit that impelled them to turn their faces away from the Fatherland, with all its endearing ties of kinship; with its tender memories of mountain and sunny up-

land and dell; with its hallowed recollections of the happy hours of life's rosy morning; these old neighbors, who knew also something of the sublime faith and heroic endurance which buoyed up these colonists in their new home through trials and sufferings almost too great for mortals to bear, were there and entered into the spirit of the festivities with as much enjoyment as the colonists themselves.

It is not our purpose in this article to give any account of the wonderful religious movement in Sweden which resulted finally in the establishment of the Colony here. Nor shall we speak of the early days of the colony life. This ground is covered fully by speeches and historical papers published in this issue.

But we want to say a word in regard to the Bishop Hill of today. The village, by the government census of 1890, numbers 330 souls. It is situated on what was originally a wooded eminence overlooking a small stream, the headwaters of Edwards River. The location is a beautiful one and the village is one of the neatest and best kept in this part of the state. The yards, gardens and well tilled fields present a picture "fair as a garden of the Lord." The inhabitants are among the most intelligent and thrifty and are abreast of the times in all that pertains to a model village life. The buildings, as will be seen from the views here presented, are mostly the old colony buildings, but aside from this, scarcely a vestige of the old colony life remains. The lands are held in severalty and the government is that of the incorporated village. In its palmiest days Bishop Hill contained about 1100 souls. Everything was made in the community that was necessary for the community life, and the surplus found a ready market at good prices because of its general excellence.

Mr. Root well says, in his response to the address of welcome, that "In its most prosperous days had this town been enclosed by the Chinese Wall, the inhabitants would almost have had within the confines of their own possessions, abundant resources to supply their every want, without being dependent upon the outside world. They raised and manufactured into cloth their own wool and flax, made their own implements of every description, raised wheat and rye and ground the same

into flour, manufactured leather and converted it into boots and shoes, burnt their own lime, raised horses, cattle, hogs and poultry, and their ten-horse-power sorghum mill was the largest in the northern part of the state, and very few of the necessaries of life were obtained elsewhere. Their industrial growth from the beginning was almost phenomenal."

The Bishop Hill Colony has passed away. Whether we agree or disagree with the religious tenets of the colonists; whether we agree or disagree with the idea of Colony lift, the heart of every lover of liberty beats in sympathy with every honest effort, misdirected though it may be, to secure a larger measure of liberty for any portion of the race.

The Bishop Hill Colony has passed away, but those hardy pioneers have left in their descendants, a heritage to free government, of as intelligent, brave and loyal a class of citizens as can be found within our borders.



RAILROAD STATION

Biskops Kulla, Sweden



Part of Sweden where most of the Colonists came from.

PART IV

1945

Bishop Hill A State Park

BISHOP HILL, JULY 12, 1945

Old Colony Church, Village Park at Bishop Hill, will be maintained as a State Park. Division of Parks appropriates \$20,000 for restoration work.

ACCEPTANCE

Village Board,
Bishop Hill, Illinois

Gentlemen:

I am pleased to advise you that Governor Green has accepted in the name of the State of Illinois, the offer made by your Board to take over the responsibility of the Old Colony Church and the Village Park.

I assure you that the State will take good care of the property and is very proud to own it.

Representative John T. Nowlan was tireless in getting this matter straightened out during the present session. I know his efforts will be appreciated by your Board, as well as all interested in preserving this valuable property.

Very truly yours,

W. A. ROSENFIELD.

Director, Department of Public Works
and Buildings, State of Illinois

Old Colony Church (1848) and the village park at Bishop Hill will be restored and maintained as a state park.

Twenty thousand dollars has been appropriated for initial work which will be started as soon as materials are available, in order that the properties may be dedicated on the Colony Town's centennial celebration September 23, 1946.

Acceptance by the State Division of Parks of the historic church and the park was presented to the village board this week by State Representative John T. Nowlan, who first proposed the project to state officers over three years ago.

TO CONTAIN KRANS PAINTINGS

The two-story church, with pews of solid native black walnut fashioned by handmade tools, was one of the first buildings completed after founding of the colony. For many years daily worship was held there by Erie Janson and his followers, who had made the hazardous journey from Sweden to find freedom of religious expression and to found a communal life.

Of chief interest to future visitors of the church will be the more than 60 paintings by Olof Krans—portraits of colonists and vivid scenes of early colony life—which have been acclaimed by large museums and national magazines in recent years as some of the nation's best primitives.

The church register now contains the names of persons from every state in the union and from many foreign lands several thousand visiting the village each summer before the war.

WOULD ADD TO EXHIBIT

After restoration is completed, Rep. Nowlan said, it is the plan of the Division of Parks to name a custodian for the church and park. He would be on duty to show visitors through the church and to point out privately owned colony buildings. Perhaps the most famous of these, the Steeple building (1854), now partly owned by Weller township, and it is hoped that it also may be restored at some future date.

It is expected that many articles used in early colony days, as well as antiques brought from Sweden by the hardy pioneers, will be donated to the Bishop Hill state park for preservation, greatly enlarging the present exhibit.

Through advertising by the state in its Division of Parks pamphlets and news stories, many more visitors will be attracted to the Colony Town in years to come.

MANY PERSONS AIDED IN OBTAINING STATE PARK

Governor Dwight H. Green and all other state officials are pretty well versed in the history of Bishop Hill by now, State Representative John T. Nowlan said this week.

Constant talking about the project, supplemented with many pictures and clippings, finally brought about the new state park, he said.

Officials of the village and many other citizens gave him all possible support and co-operation as did Attorney R. M. Everett, of this city, who handled the many legal details free of charge.

Among many others, who lent support to the project, he said, included:

Governor Dwight H. Green, who formally accepted the property on behalf of the state.

Attorney General George F. Barrett, who accepted title to the properties.

Walter A. Rosenfield, director of the Department of Public Works and Buildings; his assistant, I. A. Palmer, and George W. Williams superintendent of parks.

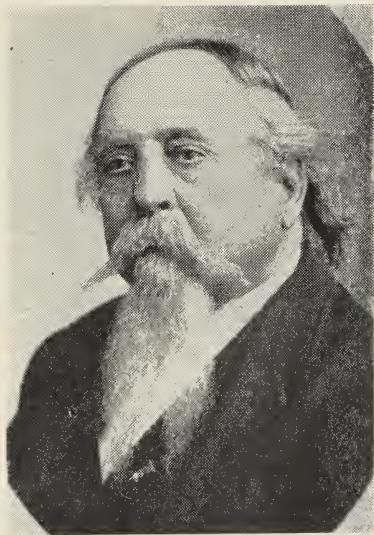
Dr. Conrad Bergendoff, president of Augustana College and Theological Seminary.

Attorney Carl Sorling, of Springfield, formerly of Moline, and a personal friend of Governor Green.

Attorney David I. Swanson, of Chicago, legal counsel for the Speaker of the House and a State Representative for 22 years.

A. A. Andreen, of Woodhull, president of the Henry board of supervisors.

Senator Fred W. Rennick, of Buda, Rep. Orville Chapman, of Bradford, and Rep. Henry J. Knauf of Ladd, colleagues of Rep. Nowlan; A. J. Duffield, secretary of the Illinois Employers Association, of Chicago; State Representatives Reed Cutler, of Lewistown, an early booster for the project, Bernice Van der Vries, of Winnetka, Maud N. Peffers of Aurora and many others.



OLAF KRANS The Artist

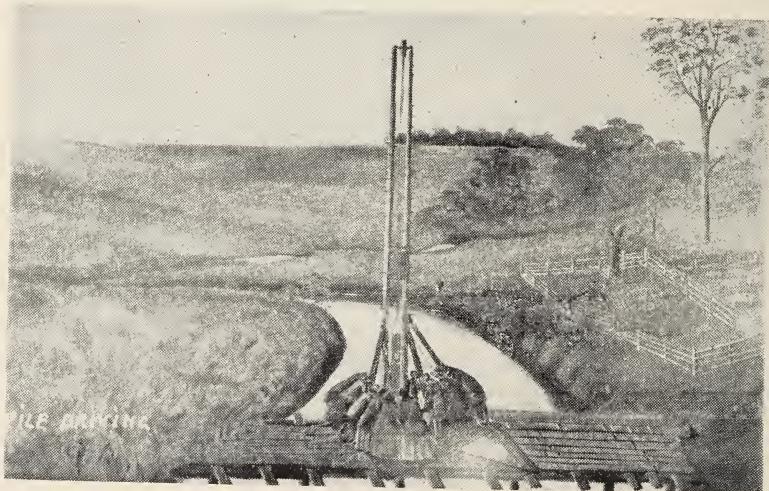
On the following pages are some of the sixty paintings of the original settlers, by Olaf Krans. Housed in the Old Colony Church, they are ranked by critics today as outstanding among American primitives.

When Bishop Hill observed its 66th anniversary in 1912, Mr. Krans, then of Altona, spoke of his collection of paintings in the Colony Church and he donated them to the Old Settler's Association. A rising vote of thanks was extended to him.

Photos of Paintings by Theo Anderson.



"THE OLD MILL"



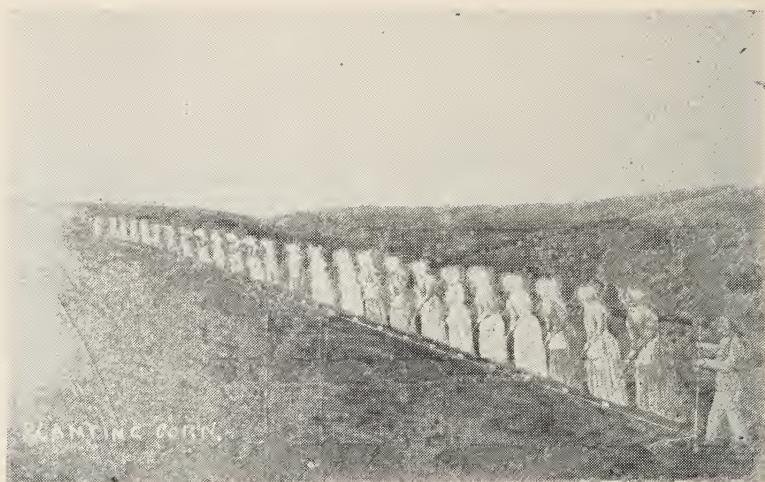
WOMEN DOING PILE DRIVING



PLOWING AND SOWING



DUGOUTS—"Backstugor"



PLANTING CORN



BREAKING THE PRAIRIE



CAPT. ERIC JANSON
Son of the Prophet



MRS. OCTAVIA JANSON
The Colony Beauty



MARY MALMGREN "OLSON"
(First child born in the Colony)



MRS. CHARLOTTE ROOT



MRS. BEATA KRANS



OLAF KRANS
Self Portrait



ERIC KRANS



PETER JANSSON
Brother of Eric Janson



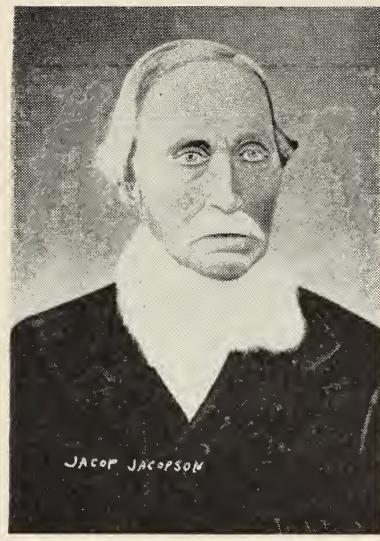
MARTIN JOHNSON



PETER HELSTROM
(The Schoolmaster)



JONAS MALMGREN



JACOP JACOPSON



SIGRID STENBERG



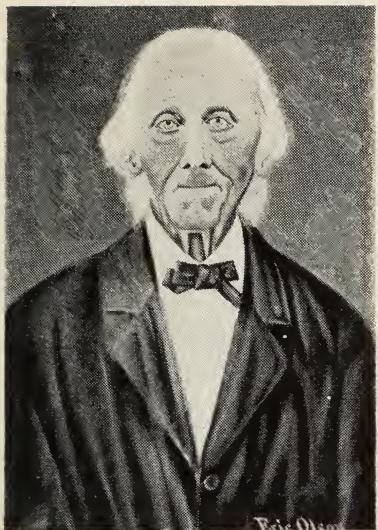
MRS. SOFIA SKÖN PETERSON



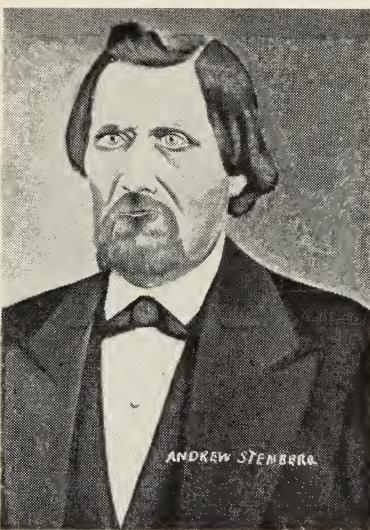
SEAMAN JOHN BJÖRK



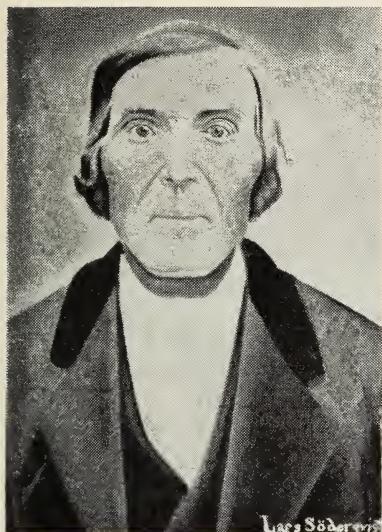
OLOF JOHNSON



ERIC OLSON



ANDREW STENBERG



LARS SODERQUIST



SWAN SWANSON



NILS HELBOM



NILS HELBOM and the "Indian"



HARVEST SCENE

P A R T V

1946

1846 - 1946

Centennial Celebration and Reunion of The Old Settlers

OF THE BISHOP HILL COLONY

At Bishop Hill, Henry County, Ill., Sept. 22-23, 1946

Eight thousand persons heard Gov. Dwight H. Green accept Old Colony Church and village square in Bishop Hill as a state memorial Monday afternoon—Centennial day—where 100 years ago Swedish emigrants began a new way of life in a country which they were to help make the greatest in the world.

“May this monument long endure,” Governor Green declared, “not alone as a definite reminder of those courageous men and women who settled here a century ago, but in a broader sense, as a vital symbol of countless other Americans of Swedish descent who thru the years have been leaders in those cultural and economic achievements which have made the nation great.

Largest crowd ever assembled in the village was jam-packed in the park and standing space was at a premium to hear the Centennial’s most distinguished speaker. Cars were parked in all directions from the village.

Gov. Green, who had another engagement that evening, visited Old Colony Church for a short time before leaving for Galesburg where he left for Chicago by plane. He signed many autographs during his short stay and also was interviewed on a wire recorder brought there by radio station WHBF in Rock Island.

A hand-carved walnut gavel, made by Charles L. Nelson, village blacksmith, was presented to Gov. Green by Dr. C. F. Schwab of Galva, chairman of the Henry county Republican central committee. Mr. Nelson, who is three-quarters of a century-old himself, was brought to the platform where the Governor extended his thanks.

—Courtesy Galva News, Galva, Ill.

EXPRESSES GRATITUDE

Walter T. Hedstrom, a member of the village board, who was active in making the preparations for the Centennial, expressed appreciation to the Governor and others who were responsible in establishing Bishop Hill as a state park.

"I wish to convey the gratitude of the countryside to everyone who helped in preserving the historic lore which is dear to our hearts," Mr. Hedstrom told the group. He also thanked residents of Galva for their co-operation and assistance in the Centennial plans.

Three Galva men, who have played a prominent part in establishing the colony as a state shrine were introduced, including State Representative John T. Nowlan, State's Attorney Reynolds M. Everett and Dr. C. F. Schwab. Each spoke briefly.

INTRODUCE OFFICIALS

Officials of the state department of public works and buildings, responsible for the care of state parks, also were introduced. In the group were Ivan A. "Jack" Palmer, assistant director of the department; C. Herrick Hammond, supervising architect, and George W. Williams, superintendent of the division of parks and memorials. Joseph F. Booton, chief of design, and George Nedved, of the architectural division, who were in charge of the restoration work at the church, also were introduced.

Dr. C. F. Schwab introduced the Governor, Senator Fred W. Rennick, of Buda, Senator Charles Carpentier, of Moline, Congressman R. B. Chiperfield of Canton, and Representative Orville Chapman, of Bradford.

The large crowd was welcomed by Clarence E. Nelson, president of the Old Settlers' association, who served as chairman for all programs, and Attorney A. E. Bergland gave the response.

FINE MUSICAL PROGRAM

A fine musical program was also arranged for the afternoon. An octet from the Augustana choir in Rock Island, of which Lois Binge, of Galva, is a member, presented a number of selections including the Swedish song, "Tryggare Kan Ingen Vara."

Other members of the group were Mary Lou Buck, who sang "The Lord's Prayer" as a solo, and Peg Dahlberg, Betty Sandgren, Bob Maurus, Bob Lindley, Wally Lindstrom and John Erickson.

Mrs. E. L. Swanson, 75, sang in Swedish "I Rosens Doft" by Prince Gustaf which she had sung at the celebration 50 years ago. Mrs. Swanson is the only surviving member of the choir which sang at the semi-centennial.

Miss Vivian Johnson, of Wataga, whose violin solos have been a pleasing addition to many programs in this area, played Scandinavian selections with Mrs. Verna Bowman Anderson as the accompanist.

In memory of colony descendants who died during the past year, the necessary roll was read by Mrs. Pearle Erieson. Keewanee Boiler City band closed the program with selections and also presented a concert in the evening.

HOME TALENT AT NIGHT

Mrs. Verna Anderson directed the program in the evening which was presented by Bishop Hill talent. Opening number was a solo, "Tolling Through the Years," sung by Bryce Nordstrom.

Also appearing were a girls' quartet composed of Carolyn Hedstrom, Ardithe Anderson, Verla Johnson and Virginia Ericsson; vocal solos by Robert Olson, Virgil Sundberg and Wayne Hier; a Swedish dance by a group of primary pupils; two songs by Bishop Hill children with throat whistling by Dale Anderson; a solo in Swedish by seven-year-old Milton Anderson, of Galva; folk and square dances by primary children and a Swedish song and dance by Nancy Florine, Mary Lou Anderson, Bobby Houghton and Dickie Taylor.

An historical parade in the morning in which many of the tools and other implements of the original colony days were featured, was an event of Monday morning when hundreds lined the streets on both sides to witness it. Narration for the parade was in charge of Attorney Reynolds M. Everett.

Annual chicken dinner served by the women of the Bishop Hill community was also a big event Monday. Approximately 1,600 persons were served.

PLAN MORE RESTORATION

Further plans for restoration work at Old Colony Church were announced this week by Representative John T. Nowlan. It is expected that additional funds will be appropriated for the work at the next session of the legislature.

Among the plans considered are landscaping of the village park and addition of drinking fountains, benches and possibly a new bandstand. The stub road into the village from Route 34 also will be planted with trees and shrubbery.

Considerable work remains to be done on the church building, as only preliminary work was completed this year due to lack of time and materials.

DEDICATORY ADDRESS BY GOV. GREEN

"Bishop Hill, closely woven as it was with the early development of Illinois, now rightfully takes its place beside other historical sites in the state," Gov. Dwight H. Green told a Centennial crowd of 8,000 persons Monday as he accepted the Old Colony church and village park on behalf of the state.

Text of his address is as follows:

It is a privilege and a very real pleasure, to participate with you in the Centennial observance of the founding of the Bishop Hill colony. Today, in honoring the memory and the deeds of the intrepid men and women who originally settled here, we pay well-merited tribute to qualities of character which contributed notably to the making of America.

The mid-Nineteenth century, which dates the founding of the colony, encompassed an eventful epoch in the life of our Commonwealth and our Nation. One hundred years ago, Illinois was in its youthful twenty-eighth year as a state. The Illinois-Michigan canal was nearing completion. Chicago, Peru and LaSalle were growing rapidly. Rock Island had been founded scarcely half a decade before. From Nauvoo, the Mormons had lately begun their historic exodus across the Mississippi on the long trek westward.

In 1846, we had gone to war with Mexico over the boundary of Texas and we had signed the treaty with Great Britain, which added the Oregon territory to our national domain. Workmen were busily engaged in the task of installing equipment for the

operation of a new and marvelous invention, with the result that two years later the returns of a national election were disseminated for the first time by the telegraph. In 1846, too, a gentleman named Howe applied for a patent on a new contrivance—something called a sewing machine. As yet, no state existed west of the Missouri river. Members who responded to the roll call in the national House of Representatives at Washington included a Mr. Lincoln of Illinois. Later indeed, when this tall, gaunt, kindly man was to save the nation from dissolution, he would get immeasurable aid from the inventive genius of a brilliant Swedish engineer, whose “cheesebox on a raft” stopped the formidable “Merrimac” and gave naval supremacy to the Union.

LED BY ERIC JANSON

Such, in part, was the national picture when the little band of pioneers under the leadership of Eric Janson, came to Henry county. The same nobility of spirit and passionate devotion to the principles of individual liberty, which would never permit them to accept oppression’s yoke in their home country, sustained them here in overcoming the obstacles which attended establishing a foothold in this wide and weleoming land of their adoption.

I know that all, or most of you gathered here today, are familiar with the story of the settlement. It is hardly necessary to recount in detail the innumerable hardships and privations that beset these pioneers. Added to the natural difficulties of securing their home in what was then virtually a wilderness, their ranks were decimated by an epidemic of the dread Asiatic cholera, and in 1850 death deprived them of the leadership and inspiration of Erie Janson. Despite these adverse blows, under the impact of which people of a softer fibre might well have given up the struggle, they won through every calamity. Their settlement endured to inaugurate and encourage the mighty tide of Scandinavian immigration, which has populated our great Northwest with farms, villages and cities, and made it a land of which all its citizens have reason to be proud.

They did not ask for a great deal, these pioneers, and certainly not overmuch of material things. What they sought here was a haven where the dignity of the human soul was recognized, where work was honorable, where class distinctions were levelled,

and where the future beckoned on to a status of economic independence.

Theirs were the sturdy attributes which lent strength to the nation in its still formative years and fixed the firm, durable pattern for the future of America. In that, they built exceedingly well. And we of today are the fortunate inheritors of the splendid fruits of their building.

PLAY VITAL ROLE

No student of American history as it has unfolded not only during the past century, but since the inception of the Republic as well, can fail to observe the vital role played in the development and progress of this nation by its sons and daughters of Swedish descent. The roster of their names is long and the archives of their achievements are voluminous. They have gained high distinction in the arts, the sciences and the professions—in government, in medicine, in jurisprudence and education, in engineering and architecture—in every realm of human endeavor which is dedicated to improving the welfare of mankind. The record of Swedish-Americans has been no less distinguished for their whole-hearted response on every occasion when it became necessary to defend the free and democratic processes of America against the forces of hatred and evil which sought to extinguish them. From the American Revolution to the titanic convulsions of World War II, Swedish-Americans, true to their liberty-loving traditions, have been quick to answer their country's call in times of need.

NOW STATE MEMORIAL

I am particularly happy that the Old Colony Church and Square have now been entrusted to the care of the state, and henceforth will be included in the list of our official state memorials. Closely woven as it was with the early development of Illinois, it rightfully takes a place beside such other historical sites as New Salem, Black Hawk State park, Fort Chartres and Fort Kaskaskia. The provision of funds for restoration and maintenance provided by the 64th General Assembly, and the granting of the deed by its townspeople, marked the climax of years of co-operative effort to bring this about. For the success-

ful culmination of the movement, much credit must be given to the members of the Legislature from your 37th district.

Because of its importance in our history, the Bishop Hill memorial can be made a mecca for students, for our school children and the general public of the entire state. It can become another New Salem, on a smaller scale, a living museum of the life of its founders which constituted so bright and admirable a chapter in the annals of Illinois.

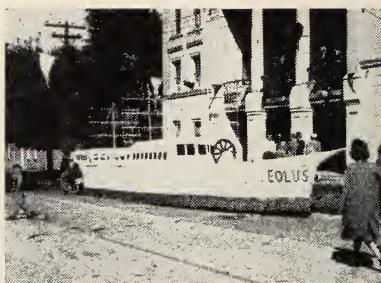
EXPRESSES APPRECIATION

May I also take this opportunity, both as the chief executive of the State, and your fellow citizen, to express my deep appreciation to those of you who already have donated many of the heirlooms and other objects to be housed here, and to others who I understand are planning similar action. The value of these contributions cannot be measured on any ordinary scale. From the standpoint of historical artifacts, they are priceless. I assure you that every possible precaution will be taken by our Department of Public Works and Buildings to protect and preserve them.

In assuming responsibility for the Bishop Hill property, your State government is fully aware that it has acquired a monument of great significance and worth. May it long endure, not alone as a definite reminder of those courageous men and women who settled here a century ago, but in a broader sense, as a visual symbol of countless other Americans of Swedish descent who through the years have been leaders in those cultural and economic achievements which have made the nation great.



Gov. Dwight H. Green and
autograph hunters.



"Eolus" float entered by the
Galva Creamery Co.

KEYNOTES CENTENNIAL

The colony, which was founded on a religious ideal, appropriately keynoted its celebration with religious services Sunday morning at Community Methodist church where Dr. C. G. Wallenius, of Evanston, former president of the Swedish Theological Seminary, delivered the address, "The Challenge of Our Father's Faith," paying tribute to the early immigrants.

Assisting Dr. Wallenius in the service were the present pastor of the church, Rev. Joe Anderson, and two former pastors, Rev. H. J. Diercks of St. Louis and Rev. C. A. Holmgren, of Chicago.

The village choir, with soloists directed by Mrs. John A. Oberg Jr., sang during the services and there was a special quartet selection, "Faith of Our Fathers," sung by Vernon Nordstrom, Harold Nordstrom, John A. Oberg Jr. and Wesley Erieson.

Sunday noon was picnic and reunion time for the thousands of visitors who gathered in separate groups for their noon meal. Many homes in the community entertained relatives and friends, and others gathered for picnics in the park and on lawns in the community.

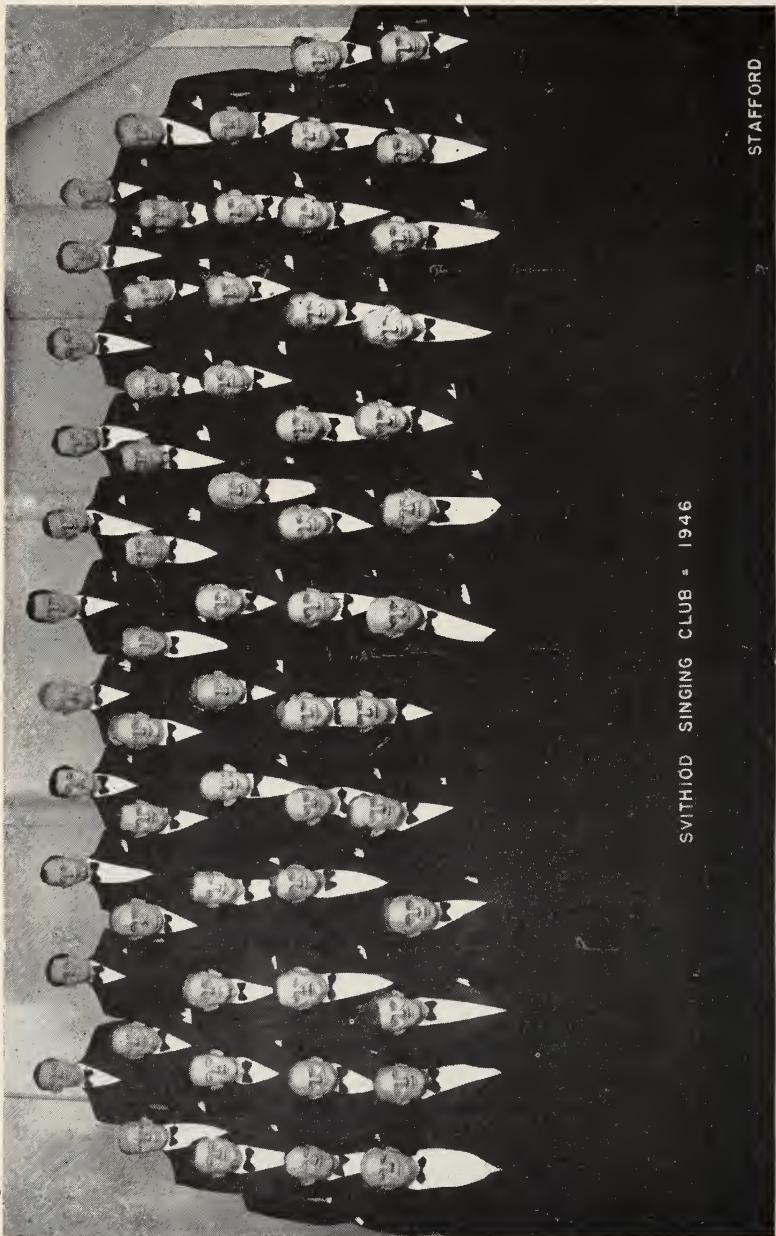
Influx of automobiles which had started early that morning for church services gradually increased and by 1 o'clock the biggest share of the 6,000 attendants were already on the grounds, sight-seeing at Old Colony Church, renewing acquaintances with friends and relatives and finding seats for the afternoon program in the village park which was scheduled to start at 2 p.m.

GIVES WELCOME

"Velkommen til Biskup's Kulla, Velkommen!" in the words of Eric Janson a century ago, Clarence E. Nelson, president of the Old Settlers' Association, welcomed the Centennial visitors at the opening program.

Pulpit of the former Bethel Methodist church in Victoria now used by the Victoria Methodist church was loaned for the occasion and used on the bandstand in the park for the program which was highlighted by the appearance of the Svithiod Singing Chorus, of Chicago.

Harold Anderson, of Galva, a former member of the chorus, appeared with the fine group of singers, who used the "Star Spangled Banner" as their opening selection. Greetings were



SVITHIOD SINGING CLUB - 1946

STAFFORD

Svithiod Chorus of Chicago, Ill., KNUT HANSON, Director, (They sang before 6,000 Sunday, Sept. 22, 1946

extended on behalf of the chorus by Franklin C. E. Lundquist, Harold Grevin, vice president, and Knute Hanson, director.

Descendants of the early colonists were then introduced by Mr. Nelson, including Elmer Nordstrom, a great-grandson of Dr. Olof Nordstrom, colony physician; Attorney A. E. Bergland, of Galva, and Julia Johnson, who read a sketch of Bishop Hill history.

Selections by the Svitiod Chorus completed the remainder of the afternoon program. The audience was thrilled by their a cappella presentation of Swedish songs, among which were "De Svenske" (Felix Korling); "Sverige" V. Stenhammar) and "Gossen I Skogen" (A. Soderman). An outstanding English selection sung by the group was Bach's "Now Let Every Tongue Adore Thee."

HUNDREDS INSPECT CHURCH

Following the program hundreds of people lined the street near the Old Colony church to inspect the interior of the state-restored church and to view the countless reliques and souvenirs gathered together for the Centennial.

An historical guide was prepared by the state for the convenience of sightseers. All names of persons, either donating or loaning exhibits, were included in the book.

Although rain interfered with pageant plans later in the evening, all other events of the program were carried out on schedule for the vast crowd, which had come from parts of the nation to join in the celebration.

Gosta Oldenburg, Royal Consul for Sweden, and Edvard Persson, famous Swedish comedion, were headliners on the Tuesday afternoon program. Dropping from the peak crowd of 8,000 persons on Monday, Centennial go'ers numbered about 3,500, it was estimated.

"Any place where people have suffered and fought courageously for an ideal and a high purpose is holy ground for all who feel close to such pioneers," Mr. Oldenburg declared in opening words of an address in which he stated that Bishop Hill will now take its place with other landmarks in Illinois history. He was introduced by Judge A. E. Berglund, of Galva.

Tuesday's events opened with a commercial parade in the morning in which several fine displays were entered and at noon the Spring Creek Grange served dinner to those on the grounds.



FROM THE PARADE

"Cornplanting



Edward Person, Swedish Comedian entertained the crowd during the celebration.



Mr. and Mrs. J. E. Bergstrom of Kewanee, Ill. Mr. Bergstrom is a well-known authority on Bishop Hill History. His Mother was a colonist. Mrs. Bergstrom is a niece to Eric Janson, founder of the colony.

Galva high school band, directed by Leonard A. Smith, presented a concert to begin the afternoon's program. Mr. Smith led the group in community singing of old favorite songs.

WEATHER IDEAL

Temperatures were ideal and the strong wind of the morning had subsided somewhat by mid-afternoon in the sheltered village park.

Mr. Nelson again welcomed the visitors, saying in part, "The custom of extending a welcome is centuries old, but it has been considered such a beautiful and sincere gesture that nothing has ever been found to replace it. At every gathering in every village or city, in every country large or small, the world over, friends are welcomed."

Selection, "My Old Home Town," by the Bishop Hill girls' quartet, composed of Carolyn Hedstrom, Ardithe Anderson, Verla Johnson and Virginia Ericson, was encored by the audience. They responded with a Swedish selection.

Asking God for divine guidance, Rev. C. H. Malmquist, of Chicago, former pastor of the Bishop Hill church, said the invocation for the gathering followed by two solos, "Coming Home" (Willeby), and "Tolling Through the Years" (Nesgen), sung by Bryee Nordstrom. Other musical numbers were sung by the Bishop Hill male quartet, composed of Vernon and Harold Nordstrom, John Oberg and Wesley Ericson, who sang "The Heavens Are Telling" (Beethoven) and "Hell Dig, Du Hoga Nord" (Crusell). Mrs. Verna Bowman Anderson was the accompanist for all numbers. Wayne Hier also sang the "Smorgasbord" song.

PERSSON ENTERTAINS

Jokes and songs, most of which were in Swedish, by Edvard Persson and his troupe, entertained the crowd as the final number of the afternoon program. Persson, who is well known as the "Will Rogers of Sweden" is now making a tour of America and the Centennial committee was fortunate in securing him for their event.

The troupe also entertained for a short appearance on the evening program which opened with another concert by the Galva high school band.

Dancing to Doc Hunt's orchestra at Modern Woodmen hall was the finale to both Monday and Tuesday evening programs.

SWEDISH CONSUL SPEAKS

Bishop Hill is now entering a new era, being recognized as a shrine of Illinois to take its place with other landmarks of history, Gosta Oldenburg, Royal Consul General for Sweden, told the Tuesday afternoon crowd at the village's centennial observance.

Mr. Oldenburg recalled that in 1944 he wrote to a good friend, Carl Sorling, in Springfield, asking if favorable action could be expected to save the buildings and famous paintings at Bishop Hill.

His talk, in part, follows:

"Any place where people have suffered and fought courageously for an ideal and a high purpose is holy ground for all who feel close to such pioneers.

"IS HOLY GROUND"

"Here at Bishop Hill where such a large number of Swedish men and women endured incredible hardships, setbacks, pestilence and poverty to win through and finally establish security and prosperity is holy ground for a Swede.

"As time goes by, this settlement will attract more interest and become more widely known. We are making the start now of what will become a new era for Bishop Hill.

"The main significance of the Bishop Hill colony lies of course in the religious field. But Jansonism was only the first movement among many similar religious manifestations and as such had a deep meaning and a powerful influence.

"The emigration from Sweden of Erik Janson's followers in the 1840's was the first considerable movement of people from Sweden to the New World since the Delaware expeditions in the 17th century. The religious community at Bishop Hill was organized in September, 1846, before any other Swedish religious community had been founded here.

CREDIT TO ILLINOIS

"The first Swedish Methodist group was organized on December 15, 1846, at Victoria. The first Episcopal parish was organized in 1849 in Chicago. It was towards the maintenance of this church that the famous 'Swedish nightingale,' Jenny Lind, who toured the country in 1850 to 1852 donated \$1,500. The first Swedish Lutheran church was organized in 1850 at Andover by L. P. Esbjorn who had brought not less than 60

followers from Sweden. This was the beginning of the powerful Augustana Synod. The Baptists organized their first parish in 1852 at Rock Island. The Mission Friends organized two groups in 1868, one in Swede Bend, Iowa, and one in Chicago.

"Both the Swedish Methodists and the Swedish Baptists here in America were organized before there were Methodist and Baptist congregations in Sweden and the religious impulse from America, where people were absolutely free to organize new churches, undoubtedly helped their brethren in Sweden to realize their purpose.

"Isn't it further remarkable to what extent the State of Illinois was the cradle to all these new churches? Practically all came into being in this state. It must have been a favorable climate which brought all these new religious flowers out of the good earth of Illinois.

EXPLAINS CONDITIONS

"As a Swedish representative I am naturally thinking not only of the United States where I have been sent, and the State of Illinois where I have now lived 10 years, but also of my own country, Sweden.

"One might ask, remembering how many Swedish men and women came to this country to settle here for ever, why did they leave Sweden and, furthermore, why are so few coming now? The answer to the first question which is generally given is that economic conditions were bad at the time in Sweden and the Swedes have an enterprising spirit and a desire to better their living conditions if they see a chance, even if it means crossing an ocean for good.

"As to the second question, dealing with the well-known fact that the Swedes do not any more emigrate to America in great numbers, the usual answer is that Sweden now has built up its industries to such an extent that it can offer all its sons and daughters a good living. A boy in a cottage in Småland who longs to get ahead does not have to go all the way to America any more. He can make a good living in another part of his own country. So the American quota of immigrants from Sweden has not been filled for 20 years and Sweden today suffers from an acute labor shortage. Sweden is getting prepared to invite workers to come to Sweden instead of seeing her young men depart from her.

In the case of the Bishop Hill settlement the main reason for the emigration was religious. It was the clearest evidence we have that some sections of the Swedish people in those days had a feeling of oppression and were prepared to risk everything to gain more religious freedom. Also in this field conditions are fundamentally changed in Sweden today. There are strong religious bodies in Sweden besides the Lutheran State Church and the attitude towards free churches is more tolerant than the early religious rebels would have thought possible. Today State Church pastors even open their churches for other religious meetings and there is wide cooperation in the fields of charity and social work.

"As a Swedish representative I am not unmindful of the fact that the Jansonists left Sweden because they found the conditions intolerable and that their memories of the old country must have been mingled with much bitterness. Sweden can not claim credit for what the Bishop Hill pioneers and their descendants accomplished here on the prairie of Illinois. It was their own work for which they should be honored, praised and remembered. This being said and emphasized here today by me it should also not be forgotten that these people were Swedish men and women. Sweden had given them strength and stamina, a good moral and cultural background, training and ability to plan and work and build, and these Swedish qualities and virtues must have been the backbone of the colony's economic structure.

WILL BETTER RELATIONS

"From now on Bishop Hill will be better known not only in Illinois but over the whole country and, besides, has a larger role to play in Swedish-American relations. The colony will be more publicized and attract more visitors. More Americans of Swedish descent or heritage will be interested to come here and more Swedes visiting this country will want to include Bishop Hill in their itinerary. The earlier resentment has greatly diminished and will disappear entirely. The Bishop Hill colony which did not want a railroad or a highway to interfere with its serene and severe religious life will gradually emerge from its isolation. Thus it will be a new link between America and Sweden and do its share in furthering our cultural relations.

"In this spirit I offer you Sweden's congratulations upon the 100 year anniversary and her best wishes for a bright and happy future."

MANY OUT-OF-STATE VISITORS

Besides the scores of former residents of the Bishop Hill community from all sections of Illinois who attended the centennial, many from other states also were present.

Sweden and states bordering on both east and west coasts, the Canadian border and the Gulf of Mexico are represented in the list, as taken from the official registration books:

Mr. and Mrs. Arthur Baltimore, Alhambra, California; Mrs. James T. Wigren, Ruth Henderson and Morgan Hanson, of Detroit; Philip Nordstrom and Lola Nordstrom, of Cleo, North Caralina; C. R. Lindbeck, of McCook, Nebraskao A. T. Anderson, Amarillo, Texas; Gunnar A. Pearson, Escanaba, Michigan.

Mrs. T. Johnson and Eric T. Johnson, Cherokee, Iowa; John A. Stonberg, Eugene, Oregon; Gordon Smith and Julia Bergren, Manchester, Iowa; A. A. Beck, Spneer, Iowa; Guilford Beek and Peggy Bairr Beek, Chesterton, Indiana; Harry Hanson and Clyde F. Atkinson, Detroit; Mrs. Vernon Baker, Central City, Nebraska.

Leonard J. Olson, Los Angeles; Miss Dale Anderson, New York City; Westerdale Burgess, Mission, Texas; Enid Sundell and E. P. Sundell, Flushing, New York; Mary Nordstrom, Detroit; Carrie Whitecomb, Los Angeles; M. M. Moudgill, Trauncore, Indiana; Mr. and Mrs. Marvin Lange, Austin, Minnesota; Mr. and Mrs. Alfred Johnson and Margaret Johnson, Los Angeles, California.

Mr. and Mrs. E. T. Long, Sacramento, California; Mr. and Mrs. Richard Engstrom, Genoa, Nebraska; K. G. Wallasen, Goshen, Indiana; Britor Carlson, Holdrege, Nebraska; Mr. and Mrs. Fred McLaughlin, Chowehilla, California; Mrs. C. A. Holmes, Hillman, Minnesota; Mr. and Mrs. Albin Benson, Dearborn, Michigan.

Betty Erwin and Phyliss Garland, Rochester, New York; D. Bjork Swenson, Slawhult Ryssly, Sweden; Mr. and Mrs. Perry A. Swanson, St. Paul; Mrs. Vincent Nordstrom, Detroit; Mr. and Mrs. Howard Headley, Fairfield, Iowa; Effie J. Winroot, Des Moines; Miss Margaret Laub and Mr. and Mrs. Harry F. Homer, Long Beach, California.

William Juna, Dorothy Hiller, Oakville, Iowa; G. E. Mugrage, Pharr, Texas; Carl R. Johnson, Mansfield, Ohio; Mr. and Mrs. James Larson, Houston, Texas; Mr. and Mrs. Harold Swords, El Campo, Texas; Mrs. Bryan Love, Denver; Annie May Oakes, Davenport; Captain J. E. Gabrielson, New York City; Signe K. Walline and Jessie N. Lundein, Davenport.

Mr. and Mrs. Earl Fuller, Pleasant Ridge, Michigan; Alice Peterson and Mr. and Mrs. E. G. Swanson, Round Lake, Minnesota; Eloise Wibber, Minneapolis; Ed J. Ortberg, Wood River, Nebraska; Mr. and Mrs. W. G. Milbourn, Long Beach, California; Mrs. Maria Carter, Minneapolis; Inez M. Ericson and Mrs. Mae Ericson, Cassville, Missouri.

David L. Swanson and LaVine Swanson, Denver; Nels Ericson, Omaha; Mr. and Mrs. Hugo Stonberg, Baton Rouge, Louisiana; C. A. Norlin, Lincoln, Nebraska; Joseph Meknes, Minneapolis; Mrs. Roy Mohler, Davenport; Mrs. Julia Kreider, Ames, Iowa; Mr. and Mrs. Elliott Ericson, Detroit; Mrs. G. H. Cowles, Davenport; George L. Beck, Ames, Iowa.

Mrs. Marguerite Karley, McCook, Nebraska; Mr. and Mrs. A. L. Lindbeek, Salem, Oregon; Mrs. Lavina C. Northeott, Los Angeles; Mrs. Ellen Alftene, Gowrie, Iowa; Mr. and Mrs. Martin A. Walline, Turlock, California; Mr. and Mrs. Morris La-Motte, Detroit; Mr. and Mrs. Ed Bloom, Seattle, Washington; Major and Mrs. Herbert J. Lindstrom, Los Angeles.

Gladys Eschback, Kansas City; Mrs. Ed Johnson, Wildrose, North Dakota; Mr. and Mrs. M. R. Smith, Kansas City, Kansas; Mr. and Mrs. Kenneth Dunlap and Mrs. Julia Bergren, Manchester, Iowa; O. M. Peterson, Whittier, California; Edwin Berg, Davenport; Mr. and Mrs. Arley Smith and Mr. and Mrs. Harold J. Miller, Manchester, Iowa.

Mrs. B. J. Mundy and Irene, Ocala, Florida; Hilmer Soderkench, Universitetet, Upsala, Sweden; Mr. and Mrs. Bergeprid, Wilmington, Delaware; Mrs. Herbert S. Langfeld, Princeton, New Jersey; Mrs. Oscar Nelson, Teaneck, New Jersey; Mrs. Lillian Chaiser Johnson, Grovetown, Indiana; Mr. and Mrs. C. JJ. Ostrum, Gregory, South Dakota; Mr. and Mrs. Amel Stark, Mr. and Mrs. Walter Oberg and Gloria and Carol, Angus, Minnesota.

Mrs. N. A. Weinberg, Fresno, California; Mr. and Mrs. V. H. Lininger, Denver; Mina Peterson and Mrs. John A. Erickson, Winthrop, Minnesota; Mrs. Wallace Youngquist, Detroit; Claude A. Wimroot, Minneapolis; Mr. and Mrs. Emmett Schlapkohl and Mr. and Mrs. Fred Kautz, Blue Grass, Iowa; Anne Grantham, Atlanta, Georgia; Mr. and Mrs. Victor Berglund, Des Moines; Betty Jo Beauchamp, Davenport.

Mr. and Mrs. Erik Nord and Dean Johnson, Gary, Indiana; Oscar Anderson, Round Lake, Minnesota; Helen C. Lindstrom, and Esther B. Johnson, South Pasadena, California; Mr. and Mrs. Waldo Bruss, Gaylord, Minnesota; Mr. and Mrs. Kenneth Abrahamson, Davenport; Stephen Andersen Jr., Washington, D. C.; Mr. and Mrs. Harley Emery, Bunnell, Florida; Mr. and Mrs. Sigurd Linsde, Dubuque.

Mrs. Esther Wilder, Los Angeles; Deva Armstrong, Auburn, Nebraska; Mrs. Margaret Forest, St. Louis; Mary Ewing, South Dakota; Mrs. John McGuinness, Boston; Garland Beck, Ames, Iowa; M. R. Johnson, Holdrege, Nebraska; Emil Leff, Hector, Minnesota; Mr. and Mrs. D. W. Cady, Detroit; Mrs. Fred Falley, New Orleans; Albert Bjorklund, Minden, Nebraska.

Mr. and Mrs. Theo Anderson, Chicago, Ill.; K. Alex Carlson, Chicago, Ill.; Mrs. George Starr, Hillman, Minnesota; Laura Sandquist Lyons, Pasadena, California; Mrs. Duley V. Jenness, Cherokee, Iowa; Mrs. J. Jenness and Patricia Jenness, Quimby, Iowa; Mrs. Carrie Jenness, Parkland, Washington; Mr. and Mrs. C. W. Nelson, Red Oak, Iowa; Mrs. Mary L. James, Omaha; Mr. and Mrs. Harvey L. Peterson, Kansas City.

W. E. Soderberg, Davenport; John B. Nelson, Sturgeon Lake, Minnesota; Mrs. W. D. Clapp, New York City; Mr. and Mrs. Forrest Erickson, John Erickson and Anna Erickson, Madrid, Iowa; V. A. Lundeen, Oakland, California; Mr. and Mrs. Arthur Lindstrom and Shirley and Larry, Eugene, Oregon; Vincent Nordstrom, Detroit; Keith Dooley, Los Angeles; Lavern Nelson, Red Oak, Iowa.

Mr. and Mrs. W. R. Nelson, Cleveland; Glenwood Erickson and Alvey J. Schonski, Detroit; Kermit A. Stonberg and Mr. and Mrs. Herbert Stonberg, Eugene, Oregon; Jennie Israelson, Hillman, Minnesota; Miss Jessie Polvado, Sacramento, California.

HISTORICAL PARADE

Life in the early days of the Bishop Hill colony was re-lived for a time Monday morning through an historical parade in which many of the implements and tools made by the colonists were featured.

A mounted escort bearing the American, Swedish and Christian flags lead the parade followed by the Boiler City band of Kewanee which rode in a horse-drawn band wagon.

One of the most beautiful entries was a float designed in the form of a ship to represent the "Eolus" in which the first Swedish emigrants came to this country. Patriotic colors were used in the decorations and festooning at the top represented the sails of the ship. Galva Creamery Co. entered the float.

A group of young boys in Indian costume and war paint rode horses and one float bore an Indian family beside their tepee.

Perhaps most interesting were the floats which depicted the various work of the colonists, such as the log hewing industry and blacksmithing, sheep shearing, threshing with a flail, pile driving, spinning, baking and broom industry. Majority of the implements in the parade were used in the colony, including a horse-drawn reaper, used in 1872.

Vivian Headland, a colony descendant, portrayed Olof Krans, early painter. There was a religious float with a quartet singing hymns and Rev. C. H. Malmquist, of Chicago, presiding at the pulpit. Native Swedish dances were done by a group of girls on one float while on another, accordionists played Swedish songs.

A horse-drawn cab, a high wheeled bicycle and a Model-T Ford followed by a replica of Uncle Sam concluded the parade. Atty. R. M. Everett was narrator for the parade.

A commercial parade was held Tuesday morning when many exhibits of modern machinery were shown.

* * *

Sunday was the biggest day for visitors at the Old Colony church, according to figures obtained from John F. Johnson. A total of 1,300 persons signed their names on the register which has been at the church for several years. Monday's total was 1,200.

"When completed it (Old Colony Church) will be in effect

a living museum of this early Illinois community of Swedish settlers, complete in all details, including furnishings, just as though we were back in the fifties.

* * *

Edvard Persson, famed Swedish comedian, and his troupe were a big hit with the audience Tuesday afternoon and evening, with their songs and jokes, most of which were in the Swedish language. It must have been an exceptional treat for those many attendants to hear their native tongue spoken from such famous entertainers. Among the troupe was Mrs. Persson, who is also an accomplished actress. They were all dinner guests Tuesday evening of Mr. and Mrs. Wayne Maxwell and Mrs. J. A. Weeee.

* * *

Many verbal bouquets were especially given to the male quartet, composed of Vernon and Harold Nordstrom, John Oberg and Wesley Erieson, and the girls' quartet, composed of Carolyn Hedstrom, Ardith Anderson, Verla Johnson and Virginia Erieson. Mrs. Verna Bowman Anderson, of Galva, was in charge of the music and served as accompanist for all selections.

100 TAKE PART IN HISTORIC SCENES

The story of Bishop Hill, from its beginning over a century ago in Sweden, was colorfully told in pantomime last evening by 100 persons who participated in the pageant directed by Miss Genevieve Lindholm.

Its presentation, postponed Sunday night because of rain, was the finale to the successful Bishop Hill Centennial. Hardships and trials of the early colonists, and their long trek from Chicago, and the colony days which were an experiment in co-operative living, were vividly re-told in the five episodes of the pageant.

Attorney R. M. Everett was the narrator for the evening, describing each scene, unfolding the pages of the colony's history. Galva high school band, with Leonard A. Smith as the director, played selections at the opening of the program which was immediately followed by the presentation of the American flag by Howard Stephenson and John Johnson, and an intro-

duction by Robert Tarleton. Lois Westlin, of Chicago, sang a solo, "The Settlers of Bishop Hill," after which the band played Swedish selections.

LIST EPISODES

Episodes, from colony life, showed the following scenes:

Episode I—Life in Sweden: Scene 1, Swedish dance; Scene 2, religious meeting.

Episode II—Arrival in United States and Bishop Hill; Scene 1, Trip to Bishop Hill from Chicago; Scene 2, first night in Bishop Hill.

Episode III—Life in Colony; Solo, "Tolling Through the Years," Bryce Nordstrom; Scene 1, sowing grain; Scene 2, plaiting corn; Scene 3, harvesting grain; Scene 4, oxboys at leisure; Scene 5, spinning and carding; Scene 6, an early school; Scene 7, dairy maids.

Episode IV—Beginning of discord and the final dissolution of the colony; Scene 1, Hellbom and the Indians; Scene 2, news of Janson's death; musical interlude.

Episode V—Life continues in Bishop Hill; Scene 1, changes; Scene 2, square dance; Scene 3, the wars; Scene 4, finale, after which the audience joined in singing "God Bless America."

MANY TAKE PART

Taking part in the pageant were the following persons: Elmer Nordstrom, Minnie Chilberg, Orlie Chilberg, Helen Hunt, Harry Hunt, Jennie Forse, Eva Stephenson, Iva Scott, Daisy Lindstrom, Hilva Krans, Elvie Houghton, Lester Erieson, C. J. Lindholm, Carl G. Erieson, Anna Erieson, Lillian Minner, Eric Miner, Frances Conrad.

Dorothy Florine, Donald Falk, Peter Nordstrom, John Oberg, Vernon Nordstrom, Harold Nordstrom, Wesley Erieson, Leland Johnson, John Ahlstrom, Glenn Tallberg, Howard Olson, Harvey Nordeen, Everett Wexell, Howard Stephenson, Robert Tarleton, Bryce Nordstrom, Lois Westlin and John Johnson, Emil Erieson.

Stanley Olson, Wayne Chilberg, Orville Erieson, Alfva Borg, Alfhild Oberg, Florence Anderson, Ardith Anderson, Verla Johnson, Carolin Hedstrom, Virginia Erieson, Ruth John-

son, Evelyn Sandberg, Janice Florine, Wilma Florine, Irene Olson, Alberta Hedstrom and Pauline Nordeen.

Patty Riner, Jane Craig, Janet Anderson, Barbara Allen, Helen Wexell, Marie Nystrom, Anna Tallberg, Betty Tallberg, Elizabeth Anderson, J. B. Anderson, Joyce Falk, Carol Lindstrom, Robert Olson, Marjorie Olson, Nancy Florine, Marcia Hunt, Mary Lou Anderson, Joan Conrad, Wayne Erieson, Robert Houghton and Dale Anderson.

General committee in charge of the pageant included Miss Lindholm, Dorothy Olson, Violet Lindholm and Katherine Peterson. Others assisting were Roland Olson, business manager; Albert Florine, stage and scenery; lights, Charles Johnson, Veran Tillman and Vernon Nordstrom; costumes, Mrs. Myrtle Nordstrom, Mrs. Luella Johnson, Mrs. Vernice Nelson and Mrs. Lillian Miner.

Mrs. Verna Bowman Anderson was the accompanist for all musical numbers.

The celebration closed Tuesday night with selections by Galva band and entertainment by Edvard Persson, the "Swedish Will Rogers."

LEGENDARY BISHOP HILL "WALL" WAS ONLY A SOD FENCE, HISTORICAL FACTS REVEAL

Bishop Hill, Ill. (Special)—Evidence has been produced to disprove the romantic tale that the legendary Bishop Hill mound south of town, ever served the purpose of a "wall." Material evidence and historical data show it was only a sod fence. The "rampart" is located one and one-half miles south of Bishop Hill.

In order to define clearly their territorial holdings and shut out marauding animals, the early settlers broke 350 acres of sod and built three and one-half miles of fence. Remnants of the sod are still standing in their miniature mound-shap form. The wall started west of Bishop Hill, circled south and then east. More land was later purchased, so the ridge does not mark the entire holdings of the colony.

Watermelons were placed on top of this sod fence and oldtimers recall that hundred of them would lie there to ripen.

The little girls and boys of the colony were told wonderful and grotesque stories about the world outside the embankment and were led to believe it was a heathen's land.

That is the extent of the story about the wall.



HONOR ROLL IN THE VILLAGE PARK

Translation of Bishop Hill Koloniens Oxpojkar

By OLOF ANDERSON

Melody: "MARCHING THROUGH GEORGIA"

- I Ring the old bell loud again and sing once more a song,
Sing the one the oxboys sang Gee' Ohaw! G'long!
Often was repeated to the oxen o'er and o'er
By the boys who drove the oxen.

CHORUS

Ohaw! Ohaw! to the left they go,
O gee, O gee, to the right also
These were the commands that the oxen understood
From the boys who drove the oxen.

- II Merry were the many times, oxboys at play
From the eyes of parents dear gathered far away;
Perhaps, made a misstep then, maybe made another
Did the boys who drove the oxen.
- III Jacobson, he was "oxboss," a good and knowing man,
Understood the boys all round, and well he managed them
Settled many a dispute there, yes, that he could do
With the boys who drove the oxen.
- IV Every morning at "oxgate" they gathered for the day,
Orders took from Jacobson and then went on their way;
Every one sought the best job, the easiest one to do
Did the boys who drove the oxen.
- V In the summer's hottest days they the cordwood hauled,
"Lower sawmill's" steepest hills up and down they
crawled;
The oxen went plum in the stream, the load it followed too
With the boys who drove the oxen.
- VI The wreck it lay and floated there—the oxen they stood by
Their bodies in the water cool—content and glad were they
The boys were mad, their wrath rose high, they scolded
loud and long
At the oxen they were driving.
- VII The evening often was quite late, but used to that they
were
Their whips they cracked as through the town they drove
on their way
Want to let the people know that the rows of oxen come
And the boys who drove the oxen.

VIII Tiresome as it was sometimes still their hearts were brave
They swung their whips and overcame disappointments
grave;
Well, sometimes they scoldings had and the words were
sharp
To the boys who drove the oxen.

IX But now oxboys of Bishop Hill are young men no more,
Time has changed to grey haired men these merry boys
of yore,
Some have gone to the other shore and absent now are
they
Those boys who drove the oxen.

Translated years ago by the wife of Captain Eric Johnson.

Olaf Anderson, composer of these verses was the grandfather of
Mrs. Verna Bowman Anderson of Galva, Ill.

Old Settlers Association Officers, 1946

President, Clarence Nelson
Vice-President, Rishard Stoneberg
Secretary, Mrs. Wylie Ericson
Treasurer, Mrs. Jennie Forse

Living Colonists

Mr. Hans Dahlgren.

Second Generation Descendants

Mrs. Grace Pedderson Rohm—Cambridge, Ill.
Mr. Harry Berg—Galva, Ill.
Mr. Curtis Berg—Peoria, Ill.
Mr. Victor Carlson—Holdrege, Nebr.
Mr. Fred Carlson—Holdrege, Nebr.
Mrs. Nanney Carlson Swedberg, Holdrege, Nebr.
Mrs. Pauline Johnson Bergren, Bishop Hill, Ill.
Mrs. Lottie Johnson Lindfors, Bishop Hill, Ill.
Mrs. Emma Johnson Lindfors, Bishop Hill, Ill.
Miss Julia Krans, Bishop Hill, Ill.
Mr. Albert Krans, Bishop Hill, Ill.
Mr. Andrew Krans, Bishop Hill, Ill.
Miss Winnie Krans, Bishop Hill, Ill.
Mrs. Laurena Krans Hanson, Bishop Hill, Ill.
Miss Amy Nordstrom, Bishop Hill, Ill.
Mr. Elmer V. Nordstrom, Bishop Hill, Ill.
Mrs. Elsie Nordstrom Hallquist, Moline, Ill.
Mrs. Lottie Ericson Nordstrom, Bishop Hill, Ill.
Mrs. Emma Ericson Benson, Detroit, Mich.
Mrs. Lillie Ericson, Stromberg, Nebr.
Mr. Alfred Ericson, Galva, Ill.
Mr. Ted Ericson, Galva, Ill.
Mr. Clarence Ericson, Rockford, Ill.
Miss Sophie Lind, Bishop Hill, Ill.
Miss Minnie Lind, Bishop Hill, Ill.
Mr. Olof Elbloom, Galva, Ill.
Mrs. Jenny Elbloo mForse, Galva, Ill.
Mrs. Christine Elbloom Olson, Wataga, Ill.
Mrs. Arthur Olson, Bishop Hill, Ill.
Mr. Ed Bergstrom, ewannee, Ill.
Mr. Fred Bergstrom, Chicago, Ill.
Mrs. Francis Blomberg, Bishop Hill, Ill.
Mr. Robert Jacobson, Providence, Rhode Island.
Miss Margaret Jacobson, Rochester, N. Y.
Mrs. Helen Jacobson Anderson, Washington, D. C.
Mr. Henry Olson, Bishop Hill, Ill.
Mrs. Jennie Olson Swanson, Bishop Hill, Ill.
(Children of Mary Malmgren Olson, first child born in Colony. First daughter deceased, Mrs. Emma Olson Johnson.)

Mr. Edwin Headlund, Bishop Hill, Ill.
Mr. Charlie Headlund, Galva, Ill.
Mrs. Laura Headlund Johnson, Galva, Ill.
Mrs. Alice Headlund Stoneberg, Galva, Ill.
Mr. Elmer Ericson, Annawan, Ill.
Mr. Roy Ericson, Alaska, Ill.
Mr. Albert Lindstrum, Bishop Hill, Ill.
Mr. Andrew Lindstrum, Galesburg, Ill.
Mrs. Rosa Broline Lindholm, Galva, Ill.
Mrs. Laura Broline Nelson, Bishop Hill, Ill.
Mr. Gilbert Algren, Galva, Ill.
Miss Lula Algren, Galva, Ill.
Mrs. Lily Algren Spiegel, Bishop Hill, Ill.
Miss Nora Algren Spiegel, Bishop Hill, Ill.
Mr. Earl Root, Galva, Ill.
Mrs. Amy Peterson, Galva, Ill.
Miss Nettie Nordstrom, Bishop Hill, Ill.
Mrs. Maude Olson Seely, Galva, Ill.
Mrs. Lula Johnson Ericson, Bishop Hill, Ill.
Mrs. Elizabeth Johnson Ericson, Salem, Ore.
Mrs. Etta Wahlstrom Dieterich, Reno, Nev.
Mrs. Nora Wahlstrom Peterson
Mr. Olof Sundberg, Bishop Hill, Ill.
Miss Jennie Sundberg, Geneseeo, Ill.
Mrs. Myrtle Sundberg Johnson, Chicago, Ill.
Mrs. Emma Sundberg Strum, Joplin, Mo.
Mrs. Carrie Sundberg Strum, Deckman, Texas.
Mr. Clarence Naslund,, Galva, Ill.
Mrs. June Johnson Stewart, Peoria, Ill.
Mrs. Minnie Johnson Lock, Galva, Ill.
Mr. Leonard Malmgren, Bishop Hill, Ill.
Miss Harding Stoneberg, Spencer, Ia.
Mrs. Selma Stoneberg Wickstrom, Galva, Ill.
Mrs. Julia Stoneberg Malmgren, Bishop Hill, Ill.
Mrs. Mable Stoneberg Green, Galva, Ill.
Mr. Lennie Gabrielson, Bishop Hill, Ill.
Mrs. Madelia Johnson Sundquist, Toulon, Ill.
Mr. Wilfred Johnson, Kewanee, Ill.
Mrs. Oline Ericson Falk, Bishop Hill, Ill.
Miss Sadie Anderson, Bishop Hill, Ill.
Mrs. Nora Anderson Bowman, Galva, Ill.
Mr. Fred Hallfast, Bishop Hill, Ill.
Mrs. Nora Hallfast Grill, Chicago, Ill.
Miss Minnie Solderquist, Bishop Hill, Ill.
Mrs. Myrtle Solderquist Nordstrom, Bishop Hill, Ill.
Mrs. Laura Solderquist Tillman, Bishop Hill, Ill.
Mr. A. E. Berglund, Galva, Ill.
Mr. Fred Berglund, Galva, Ill.

Mr. Forrest Olson, Galva, Ill.
Mr. Victor Olson, Kewanee, Ill.
Mrs. Katharine Olson Kady, Rock Island, Ill.
Mrs. Lottie Olson Masters, Peoria, Ill.
Mrs. Tina Olson Wexell, Victoria, Ill.
Mrs. Lily Nordstrom Aby, Galva, Ill.
Mrs. Ida Nordstrom Paddock, Bishop Hill, Ill.
Mr. Lawrence Nordstrom, Bishop Hill, Ill.
Mrs. Nora Nordstrom Sholeen, Bishop Hill, Ill.
Mr. Ludwig Strum, Joplin, Mo.
Mrs. Fredricka Nordstedt Duffy, Galva, Ill.
Mrs. Amanda Nordstedt Norlin, Galva, Ill.
Mrs. Aurora Lindbeck Mount, Galva, Ill.
Mrs. Ruth Lindbeck Shaffer, Edwardsville, Ill.
Mr. Manuel Lindbeck, Edwardsville, Ill.
Mr. Johnny Naslund, Cozad, Nebr.
Mrs. Vivian Headlund, Galva, Ill.
Miss Clara Ostrum, California.
Mrs. Maude Ostrum Barrier, California.
Mrs. Pauline Johnson Otto, Cambridge, Ill.
Mr. August Naslund, Bishop Hill, Ill.
Mr. Gust Naslund, Davenport, Ia.
Mr. Will Solderg, Davenport, Ia.
Mr. Wesley Soderberg, Aurora, Ill.
Mr. Linnie Soderberg, Chicago, Ill.
Mr. Charlie Stoneberg, Galva, Ill.
Mrs. Carrie Stoneberg Arnquist, Bishop Hill, Ill.

WORLD WAR II

Seven Gold Star Descendants who gave their Lives in the Service of Our Country

2nd Lt. Russell Wetzel—from Kewanee, Ill., age 24 years.
Killed in plane crash at Lynchburg, Va., July 24, 1942.

Pfc. Loren Russell Johnson—from South Pasadena, Calif., age 33 years. Died in the China, Burma, India Theater hospital October 12, 1944. Served in the air corps.

1st Lt. Willard Hale Olson—from Kewanee, Ill., age 23 years.
Killed in action over Germany. Pilot of B24 Bomber, Nov. 11, 1944.

Pvt. Floyd Clong—from Kewanee, Ill., age 20 years. Killed in action in Germany, March 23, 1945.

Sgt. Harley N. Rohm—from Cambridge, Ill., age 20 years.
Died at Percy Jones General Hospital, Battle Creek, Mich., after serving overseas. June 29, 1945.

1st Lt. Gerald Scott—from Rock Island, Ill., age 23 years.
Killed in action over Ryukyu Islands. Pilot of a Thunderbolt Fighter. 71st mission Aug. 9, 1945.

Flight Officer Kenneth E. Berg—from Galva, Ill., age 23 years. Died in Tokyo, Japan. Jan. 17, 1946.

**Members of Bishop Hill Methodist Church who Served in
World War II**

Five Silver Star	One Gold Star
Richard Peterson	Wayne Nordstrom
Ralph Peterson	Howard Sundberg
Howard Shogren	Raymond Spets
James Shogren	Rias Spets
Howard Stephenson	Clyde Sundquist
Milford Stephenson, Jr.	Arthur Sandberg
Marion O. Smith	Benjamin J. Slover
Archie Wallice	John B. Johnson
Clayton Wickstrom	Howard Ross
Glen Wexell	Robert Tarleton
Earl Anderson	Billy Tarleton
Stephen Anderson	Everette E. Bolt

**WORLD WAR II
(Sunday School Honor Roll of Enlisted Men and Women)**

Martha Anderson	John Holmgren
Milo Anderson	Robert Holmgren
Wendell Anderson	Emmet Johnson
Maynard Anderson	James D. Johnson
Benjamin Arnquist	Leland Johnson
Curtis Berg	F. Maxwell Johnson
Howard Boostrom	L. Russell Johnson
Maurice Chilberg	Harold A. Johnson
Dale De Smith	Donald Kapple
Carl Olof Ericson	Howard Kapple
Basil Ericson	Willard Krans
J. Leonard Ericson	Ross Lenartson
John Pershing Ericson	Maynard Lindbom
Willard Ericson	Willard Lindbom
Charles W. Ericson	Denzil Lindbom
Orville Ericson	Darrell Lindbom
Orville Florine	Clen Lindstrom
James Forse	Russell Lindstrom
J. Willard Forse	Dennis Miner
Clyde Hayworth	Donald Malmquist
Robert Hayworth	Charles Olson
Clifford Headley	Paul Olson
Lester Headley	Robert Olson
Karl Holmgren	Stewart Olson
John Ives Hunt	Carl Okerstrom
	Gunnar Olhson



SGT. HARLEY M. ROHM
Died at Battle Creek, Mich., after
serving overseas. June, 1945.



1st Lt. WILLARD HALE OLSON
B24 Bomber Pilot, killed in action
over Germany, Nov., 1944.



KENNETH E. BERG—Flight Officer,
died in Tokyo, Japan, Jan.
17, 1946.



1st Lt. GEGRALD SCOTT
Thunderbolt Pilot, killed in action
over Rhyukyus Islands on
71st mission, Aug., 1945.



LOREN RUSSELL JOHNSON
Died in the C.B.I. Theater Hospital,
Oct., 1944. Served in the Air
Corps.



Lt. RUSSELL WETREL
Killed in plane crash at Lynch-
berg, Va., July, 1942.



Pvt. FLOYD CLONG



FLOYD AND PHILLIP CLONG
Floyd was killed in action in
Germany, March, 1945.

The Bishop Hill Colony has passed away. Whether we agree or disagree with the religious tenets of the colonists: or with the idea of Colony life, the heart of every lover of liberty beats in sympathy with every honest effort to secure a larger measure of liberty for any portion of the race. The background and experiences of the pioneers emphasize their character which is reflected in their descendants.

* * *

In preparing this book I have found new information regarding Eric Janson of "Bishop Hill," Sweden.

In the church records of the period following the year 1800 it is written that Eric Janson's father was Jan Mattsson, a farmer, and his mother's name was Sara Ersdotter. Jan Mattsson was born at Forstuna in 1780 and his wife was born at the same place in 1779. They settled at Landsbergaby at Biskopsskulla ("Bishop Hill") in 1806.

According to the church and baptismal records, they were the parents of five children. These children were: Johan, born June 9, 1803; Eric, born Dec. 21, 1808; Anna Kajsa, born April 12, 1812; Petter, born Nov. 19, 1814; and Carl born June 8, 1819.

Concerning Eric's baptism, the following is noted in the baptismal record: The parents were the farmer Mattsson of Landsbergaby and his wife Sara 22 years of age. Witnesses: Peter Anderson, farmer, and his wife, Stina Ersdotter; the servant, Jan Mattsson, of Landsbergaby; Daughter, Anna Mattsson Nibble."

The four baptismal witnesses were relatives of Eric. Stina Ersdotter was likely a sister of Sara Ersdotter who was Eric's mother. The servant, Jan Matts Mattsson, and the daughter Anna Mattsson were probably relatives of Eric's father.

A map dated 1692 was found and on this map several estates were noted by numbers. Nine estates were counted. Upon which was Eric Janson born? On an old survey record dated Oct. 29, 1813 it is indicated that the tenant on No. 1 is named Jan Mattsson. On the tract were two dwelling houses. The house in which Eric Janson was born was ten yards long and eight yards wide and was provided with a thatched roof. The other cottage nearby was fourteen yards long and eight yards wide. The granary was 6 yards long and the barn was thirty-two yards long and eight yards wide.

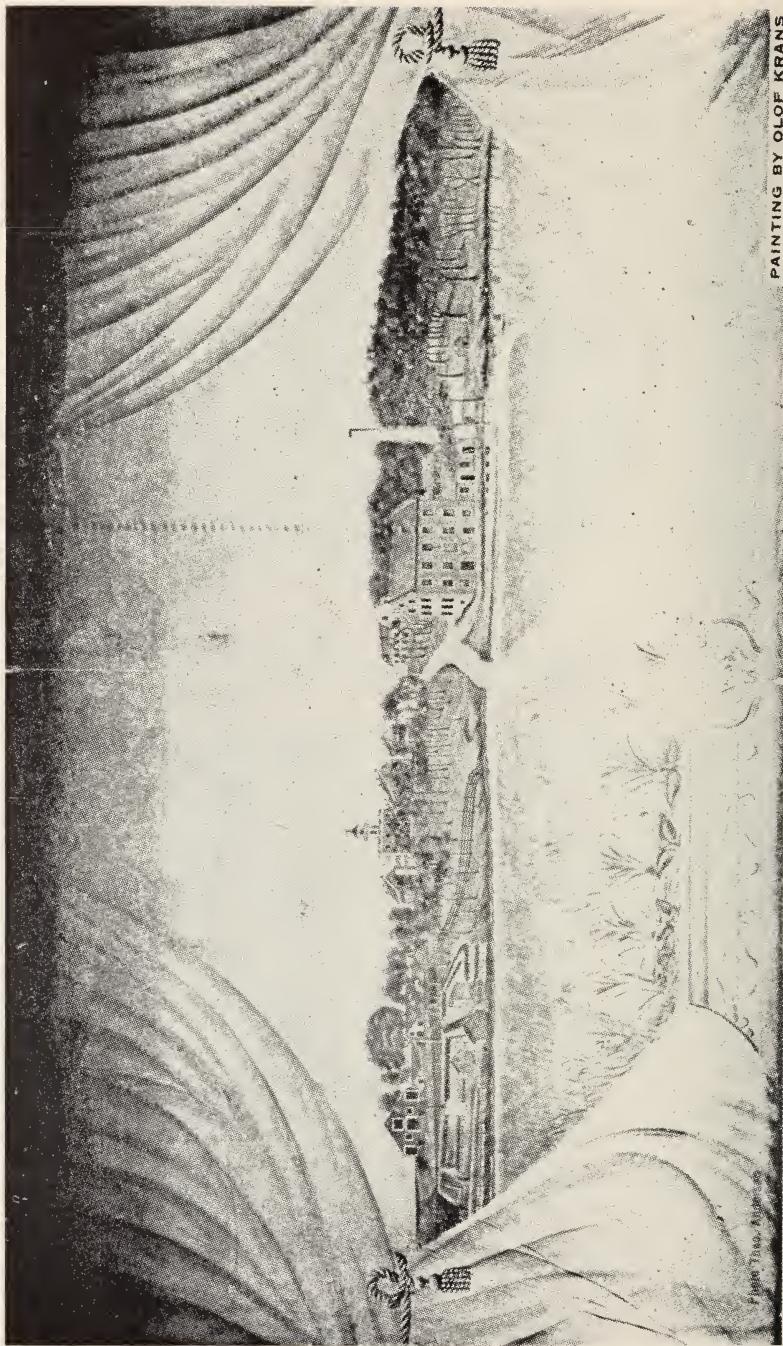
Here Eric Janson was born and took his first faltering steps. Part of the stone foundations still remain and the stone steps where the entrances were located remain as they were placed. Upon these steps it is certain that little Eric sat and played as a child and that his elders trod in and out over them.

In America are thousands of descendants of the persons who followed Eric Janson to Bishop Hill. Should not these honor Eric Janson's memory by raising a memorial at the place of his birth?

The cost would not be prohibitive, and it would be an honor and an act of piety to thus remember the ancestors."

THEO. J. ANDERSON

Chicago, Ill. 1947.



PAINTING BY OLOF KRANS

BISHOP HILL IN 1855

47 Vicks
750 10

421

Sioux

Black Hawk's copy

- 18 Eric Jansen, farmer
- 19 Jonas Olson
- 20 used Bible to exclusion of other book
- 22 book burnings (1844)
- 26 first Swedes in Ill - Raphael Wilson, a D. Clark j.p. 1819
other early Swedes
- 28 in Wisconsin 1841 first Swedish settlement since
Delaware Swedes - 12 families
- 26 1100 willing to emigrate
- 30 main emigration
colon tpn \$17⁵⁰ of over 2, infests fire
- 33 up Hudson, then lake to Chicago
by 1854, CB&Q completed to Galva
- July 1846 Jansen party to Victoria
sheltered in log cabin of Olaf Olson, who organized
first Swedish Methodist church
- 34 settled in Weller twp
log houses, tents, dugouts
roofs of rails, sod + earth
fire places in rear
two tiers of berths for 25 or 30, dugouts sometimes comfortable
- 36 church built
400 in colonists
food supply scanty, fasting obligatory, deaths numerous
June 1847 - 400 more arrived
- 40 prairie soil broken with 36" plow pulled by 8 yoke oxen
corn, wheat, oats
- 47 Asiatic cholera
- 47 Jansen murdered 1850 in Cambridge courtroom
- 49 Jonas Olson in charge
- 51 incorporated 1-17-53
- 55 net \$500 subscribed by law
prospered

55 investments in Salvo

56 business reversals

provision for final dissolution of society 1860

57 415 full shares

58 10857 acres

and debt

Price \$5.00

2.50

100 YEARS

A History of Bishop Hill, Illinois



Bishop Hill was typical of the 200 or more communal settlements which sprang up in the country during the middle of the last century. It was founded in 1846 by a Swedish religious sect called "Devotionalist" (lösare), which sent an agent to America in 1845 to find a tract of good, cheap farmland. He chose a spot 160 miles southwest of the site of Chicago. Many of the first settlers who migrated to America had to walk to their Illinois townsite from Buffalo, New York.

The colony originated in certain parishes of central Sweden, mostly from Hälsingland. They desired a religious toleration denied them at home. In 1846, 400 hardy pioneers left their native land with their leader, Eric Janson. The organization of this community was the first immigration to this country.

The name of the settlement became known as Bishop Hill, an exact translation of the name of the Swedish parish where Eric Janson was born. The colony gained its greatest economic prosperity in 1860, just before its dissolution.

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100 YEARS: A HISTORY OF BISHOP HILL, ILL.



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